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By J. I. MOMBERT, D.D.

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THE BIBLE,

*WITH COPIOUS EXAMPLES ILLUSTRATING THE  
ANCESTRY AND RELATIONSHIP OF THE  
SEVERAL VERSIONS, AND COMPAR-  
ATIVE TABLES,*

BY  
J. I. MOMBERT, D.D.

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## PREFACE.

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NEXT in importance to the conservation of a pure text of the Original Scriptures is confessedly their faithful translation into the living speech of man. An account therefore of the common English Version, from its first rude beginnings in Anglo-Saxon times, through all the changes it has undergone, to the form in which more than seventy millions of people diffused over the globe, now claim it as their common inheritance and joint possession, needs no apology for its existence.

From the moment of the first inception, and throughout the long course of the preparation of this work, I have striven to write a history useful not only to scholars but to *all* readers of the English Bible, and therefore deemed it expedient to present the longer illustrative examples, drawn from the sacred originals and from versions in extinct or foreign tongues, with companion translations in English.

In submitting the results of independent study and research in the interesting field of inquiry touching the ancestry of the Authorized Version, and its relationship to various English and Foreign Versions, the noble labors of others have been duly acknowledged to the full extent of their use.

A glance at two Comparative Tables following the Contents may suffice to convey some idea of the magnitude of those labors.

The parallel production of related versions in numerous collations and analyses, on the principle of making the several translations disclose their origin and history will, I trust, prove as advantageous to the reader, as their preparation has been beneficial to the writer. The utmost care and laborious study have been bestowed upon this difficult but very instructive part of the present undertaking.

In order to enhance the general utility, and in the hope of establishing the permanent value of this volume, a full account of English Versions based on the Vulgate has been introduced, and the chapters on the Authorized Version and the Revision of the Bible have been prepared with special reference to that important work. The material provided is designed to enable the reader to form an independent judgment of the merits of the Authorized Version, and of the extent to which its demerits may be removed by the forthcoming revised edition of the Old Testament, or have already been removed in the published revised edition of the New.

In most instances the examples adduced have been copied from original editions, free access to which was kindly accorded to me by the custodians of public and private libraries, whose courtesy I here beg gratefully to acknowledge. The original spelling has been preserved whenever practicable.

I also desire to discharge a debt of gratitude

to the Rev. Samuel M. Jackson, M.A., one of the editors of the Herzog-Schaff *Religious Cyclopædia* for his kindness in reading the plate proofs.

A Table of Contents and two Indexes will facilitate reference and render a more lengthy account of the work unnecessary.

May the Great Head of the Church own and bless this humble effort to make the reading and knowledge of His Word truly profitable to all readers of the English Bible.

J. I. MOMBERT.

NEW YORK, *April, 1883.*



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26 Et nunciaverunt ei, dicentes, Quia filius tuus, Joseph vivet, et ipse est princeps universæ terræ Ægypti. Et obstupuit mente Jacob: non enim credidit eis.	26 Narraveruntque illi, dicentes: Adhuc vivit Joseph, & ipse dominatur omni terræ Ægypti: tunc deficit cor ejus, non enim credebat illis.—27 Retuleruntque illi omnia verba Josephi quæ dixerat illis: videns quoque currus quos miserat Joseph ad vehendum ipsum, revixit spiritus Jacobi patris eorum. 28 Et dixit Israel, Sufficit: vivit adhuc filius, meus Joseph: ibo, videbo eum, antequam moriar.	26 Et narraverunt ei, dicentes, Adhuc Joseph vivit; et quod dominatur in universâ terrâ Ægypti: Et erant verba hæc vacillantis in corde suo; quoniam non credebat eis. 27 Et locuti sunt cum eo omnia verba Joseph, quæ locutus fuerat cum eis: & vidit plaustra quæ miserat Joseph, ut portarent eum: & requievit spiritus sanctus super Jacob patrem suum. 28 Dixitque Israel, Magnum gaudium est mihi, Joseph filio meo adhuc vivente: Vadam & videbo eum, antequam moriar.	26 Et nunciaverunt ei, dicentes: Adhuc Joseph vivit & ipse dominatur in universa terra Ægypti. Et debilitatum est cor ejus, quia non credebat eis. 27 Et locuti sunt ad eum omnia verba Joseph, quæ	26 Et nunciaverunt ei, ac dixerunt: Adhuc Joseph superstes est; quinque enim est præpositus universæ regioni Ægypti: hæsitavit autem cor ejus, nec fidem præbuit eis.—27 Præterea narraverunt ei omnes sermones Josephi quos locutus fuerat ad eos, viditque currus quos miserat ad vehendum illum, quapropter revixit spiritus Jacobi patris eorum. 28 Et dixit, sufficit mihi quod Joseph filius meus adhuc superstes est; vadam, & videbo eum antequam moriar.
<i>Vulgate (Basel, 1557).</i>	<i>Wiclif (Forshall and Midden, 1380).</i>	<i>Luther (1523).</i>	<i>Pagninus (1528).</i>	<i>Tyndale (1530).</i>
26 Et nunciaverunt ei, dicentes Ioseph (filius tuus) uiuit: et ipse dominatur in omni terra Ægypti. Quo auditio Iacob, quasi de graui somno euigilans, tamen non credebat eis.—27 Illi e contra referebant omnem ordinem rei.	26 . . . . and telden to hym, and seiden, Joseph, thi sone, lyueth, and he is lord in al the lond of Egypt. And whanne this was herd, Jacob wakide as of a greuous sleepe; netheles he bileuyde not to hem. 27 Thei telden	26 Und verkündigten ihm, und sprachen: Joseph lebet noch, und ist ein Herr im ganzen Egyptenlande. Aber sein Herz gelaichte gar viel anders, denn er glaubte ihnen nicht. 27 Da sagten sie ihm	26 Et nunciaverunt ei, dicendo: Adhuc Joseph vivit & ipse dominatur in universa terra Ægypti. Et debilitatum est cor ejus, quia non credebat eis. 27 Et locuti sunt ad eum omnia verba Joseph, quæ	26 ...   and tolde him saynge. Joseph is yet a lyue and is gouernour ouer all the land of Ægyptie. And Jacobs hert wauered   for he beleued the not. 27 And they tolde him all the wordes of Joseph which he had sayde unto

Cumque uidisset plaustra  
& uniuersa quæ miserat,  
reuixit spiritus eius,—28  
et ait, Sufficit mihi si ad-  
huc Ioseph filius meus ui-  
uit: uadam & uidebo illum  
antequam moriar.

aghenward al the ordre  
of the tinge; and whanne  
Jacob hadde seyn the  
waynes, and all thingis  
whiche Joseph hadde sent,  
his spirit lyuede aghen,  
and he seide, 28 It suffi-  
sith to me, if Joseph my  
sone lyueth yhit, Y schal  
go and Y schal se hym be-  
fore that Y die.

alle Worte Josephs, die er zu ihnen gesagt hatte. Und da er sah die Wagen, die ihm Joseph gesandt hatte, ihn zu führen; ward der Geist Jakobs, ihres Vaters, lebendig.

locutus fuerat ad eos: & vidit currus quos miserat Joseph ad deportandum eum; & revixit spiritus patris eorum.

them | But when he saw  
the charettes which Jo-  
seph had sent to carie  
him | then his sprites re-  
vived. And Israel sayde.  
28 I have ynough | Yf  
Joseph my sonne be yet  
alyue: I will goo and se  
him | yer that I dye.

Zürich (Froschauer,  
fo., 1531).

26 Also zugend sy aus  
von Egypten, vnd kam-  
mend ins land Canaan zu  
ihrem vater Jacob | vnd  
verklügeret es jm,  
vnd sprachend: Deyn  
vater Joseph läßt noch-  
vnd ist ein herr im gan-  
zen Egypten land. Aber  
sein hertz schwancket,  
denn er glaubt es jnen nit.  
27 Do sagten sy jm alle  
wort Josephs, die er zu  
ihnen geredt hatt. Vnd  
do er sach die wägen die  
joseph gesendet hatt  
jm zuföhren, ward seyn  
geyst läbend, 28 vnd  
sprach: Ich hab gung das  
meyn sun Joseph noch  
läbt, ich wil hin, vnd jm  
schen es ich sterb.

26 Et luy racôperent  
dixans: Joseph vit encore  
lequel domine en toute la  
terre de Egypt. Et son  
cœur luy euanuyt: car il  
ne leur adioustoit point  
de foy. 27 Et ilz luy di-  
rent toutes ses parolies  
que Joseph leur avoit dit.  
Puis vëit les chairs que  
Joseph avoit envoie pour  
l'emporter. Et le pereut  
reuint a Jakob leur pere.  
28 Adonc Israel dit: Il  
suffit! puis que Joseph  
mon fils vit encore. Je  
tiray et le verray deuant  
que ie meure.

26 . . . . . and tolde him  
 . . . . . and sayde: Thy sonne Jo-  
 seph is yett alyue and is  
 a lord in all the lande of  
 Egypte. But his hert  
 wauered, for he beleued  
 theym not. 27 The tolde  
 theym all the wordes  
 of Joseph, which he had  
 sayde unto them. And  
 when he saw yecharettes  
 that Joseph had sent to  
 fetch him, his sprete re-  
 uoyed. 28 and he sayde,  
 I haue yough that my  
 sonne Joseph is yett a liue  
 I wil go, and se him, be-  
 fore I dye.

26 & told him sayinge. Ioseph is yet aliue and is gouernour ouer all the land of Egypte. And Jacobs hert wauered for he beleued the not. 27 And they tolde him all the wordes of Ioseph which he had sayde unto them. But when he saw the charetes whych Ioseph had sent to carrie him | then his sprites reuiued. 28 And Israel sayde. I haue y enough | yf Ioseph my sonne be yet alyue: I will goo and see hym | ver that I dye." |

26 They departed there  
before from Egypt and came  
into the land of Canaan  
unto Jacob their father  
& tolde hym, sayinge:  
Joseph is yet alyue, and is  
gouvernour over all the  
Land of Egypte. And  
Jacobbs hart watered, for  
he beleuened theym not,  
27 And they tolde hym all  
the wordes of Joseph,  
which he had sayde unto  
them. And when he sawe  
the charrettes, whiche Jo-  
seph had sent to cary hym,  
the spiryte of Jacob theyr  
father reuyned. 28 And  
Israell sayde: I haue  
younge, that Joseph my  
sounne is yet alyue: I wil  
go and see him ere that I  
dye.

*Cranmer (1539) (Cawood's ed., 1568).*

Mattheu (1537).

Coverdale, (1535).

*Olivetan* (1535).

<i>Taverner (1539).</i>	<i>Castalio (ed. Basel, 1551, folio).</i>	<i>Usque (1553) (Amsterdam, 5390-5416.)</i>	<i>Geneva (1500).</i>	<i>Bishops' (Zugge, 1574).</i>
26 . . . . and tolde hym, sayenge, Joseph is yet a luyne, and is gouvenour ouer all the land of Ægypte. And Jacobs hert was troubled, but he beleueth them not. 28 And they tolde him all the wordes of Joseph, which he had sayde vnto them. But when he sawe the charrettes which Joseph had sent to carye him, then his sprytes reuyned. 28 And Israel sayde, I haue ynoughe, sayde, I haue ynoughe, yf Joseph my some be yet alyue: I will go and se hym, or that I dye.	26 Qui postquam ex Ægypto in Chananaam ad patrem suum Iacobum peruenerunt, narrat ei Iosephum adhuc in uiuis esse, & principatum tenere in omni Ægypto. Ad quem ille nuncium exanimatus, fidem eis non habebat. 27 Sed cum illi omnia Iosephi uerba exponerent, quibus apud eos usus esset, simulque missa à Iosepho uelicula ad se uehendum conspiceret, collegit ipse se, 28 et, satis est, inquit Israel: postquam uiuit adhuc filius meus Iosephus, adibo, eumque uidebo antequam moriar.	26 Y denunciaron à el por dezir, aun Yoseph bibo, y quel el podestán en toda tierra de Egypto; y debilitose su corazón que no creia à ellos. 27 Y hablaron à el à todas palabras de Yoseph que habló à ellos, y uido a las carretas que embió Yoseph por llevar à el, y rebivio espíritu de Vacob su padre. 28 Y dixo Ysrael, basta aun Yoseph mi hijo bivo? andaré y verloe en antes que muera,	26 And tolde him, saying, Joseph is yet alyue, and he also is gouernour ouer all the land of Egypt, and Iacob's heart failed: for he beleued them not. 27 And thei tolde him all the wordes of Joseph, which he had said vnto them: but when he sawe the charrets which Ioseph had sent to cary him, then the spirit of Iacob their father reuined. 28 And Israel said, I haue ynough: Ioseph my some is yet alyue; I wil go and se him yer I dye. 1 As one betwene hope and feare.	26 And tolde him, saying, Joseph is yet alyue, and is gouernour ouer all the land of Egypt. And Jacobs hart "waucered, for he beleued they not. 27 And they tolde him all the wordes of Joseph, whiche he had sayde vnto them: And when he sawe the charrettes which Joseph had sent to cary him, the spirite of Jacob their father reuined. 28 And Israel sayde, (I haue) ynough that Joseph mysonne is yet alyue: I wyl goe, and see him yer that I dye. 1 The authours of byrs are scarce beloued when they tell truth. 2 His lone was not decayed by space of tyme.
<i>Cassiodoro de Reyna, [Basle?] (1569-1622).</i>	<i>Tremellius (1575-79).</i>	<i>Valera (1805). 1602.</i>	<i>Diadati (Florence, 1868). 1607.</i>	<i>Douay (4to., 1610).</i>
26 Y diérle las nueuas diziedo, Ioseph buie aun: y el es señor entoda la tierra de Egypto: y su coraço se desmayay: que no los creya. 27 Y ellos le contaron	26 Cui quum renunciant dicendo, adhuc Ioseph uiuit, & ipsum præsesse uniuersæ terræ Ægypti: defect animus ejus, quia non credebat eis. 27 Sed quum eloquuti	26 Y diéronle las nueuas diciendo: Ioseph vive aun: y él es señor en toda la tierra de Egypto: y su corazon se desmayó, que no los creya. 27 Y ellos le contaron	26 E gli rapportarono la cosa, dicendo: Giuseppe vive ancora: e anche è rettore in tutto il paese di Egitto. E il cuore gli venne meno: perciocchè non credeva loro.	26 . . . . And they told him saying, Ioseph thy some is liuing: and he ruleth in al the Land of Ægypt. Which when Jacob heard, awaking as it were out of a heaume

<p>todas las palabras de Joseph, que el les auia hablado, y vido el los carros que Joseph embiaba para llevarle, el espiritu de Jacob su padre rebuió.</p> <p>28 Entoces dixo Israel, Basta, au Joseph mi hijo bine: <i>yo yré y verlohé antes que muera.</i></p>	<p>essent apud eum omnia verba Josephi quibus erat alloquutus ipsos, vidisset quæ plaustra quæ miserat Joseph ad deportandum ipsum; revixit spiritus Iacob patri eius.</p> <p>28 Et dixit Israel, sufficit, adhuc Joseph filius meus vivit: ibo &amp; videbo eum antequam moriâr.</p>	<p>27 Ma essi gli dissero tutte le parole che Giuseppe avea lor dette; ed egli vide i carri, che Giuseppe avea mandati per levarli: allora lo spirito di Jacobbe, lor padre, si ravnivó a Jacobbe, lor padre.</p> <p>28 E Israele disse: Basta, il mio figliuolo Giuseppe vive ancora; io andrò, e lo vedrò, avanti che io muoia.</p>	<p>sleepe, notwithstanding did not beleuee them.</p> <p>27 They on the contrarie side reported the whole order of the thing. And when he saw the waynes and all things that he had sent, his spirit reuiued, and he said: It sufficeth me if Joseph my sonne be liuing yet: I will goe, and see him before I dye.</p>
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*Authorized Version*  
(1611).

- 26 And told him saying, Joseph is yet alive, and he is gouernour ouer all the land of Egypt. And Jacob's heart fainted, for he beleueed them not.
- 27 And they told him all the words of Joseph, which he had said vnto them; and when he saw the wagons which Joseph had sent to cary him, the spirit of Jacob their father reuiued.
- 28 And Israel said, It is ynough; Joseph my sonne is yet alive: I will goe and see him before I die.

This table is designed to illustrate all that had been done in the way of translation until 1611. King James's translators were probably acquainted with all the versions given, and made use of not a few of their number. The order observed from Wiclif forward is strictly chronological. The extracts in almost every instance have been made from the first editions; they show at a glance the material available to the authors of each succeeding version. The *uniform* verse reference may be found useful.



## TABLE II.—JOHN I. 6-12.

<i>Vulgate (Basel, 1557).</i>	<i>Anglo-Saxon (995).</i>	<i>Wulf (1380).</i>	<i>Rhemes (1582).</i>
6 Fuit homo missus à deo, cui nomen erat Io- hannes.	6 Man wæs fram Gode ascend, dhæs nænna wæs Iohannes.	6 A man was sente fro God, to whom the name was Iohn.	6 There wvas a man sent from God vwhose name vvas Iohn.
7 Hic venit in testimo- nium ut testimonium per- hiberet de lumine, ut om- nes crederent per illum; non erat ille lux, sed ut testimonium perhiberet de lumine.	7 Dhæs com to gewit- nesse, dhæt he gewitnesse cyððde be dhām leohte, dhæt ealle men thurh hyne gelyfoon.	7 This man cam in to wit- nessing, that he schulde bere witnessynge of the light, that alle men schulde bileue bi hym.	7 This man came for testimonie: to giue testi- monie of the light, that al might beleue through him.
8 Non erat ille lux, sed ut testimonium perhiberet de lumine.	8 Næs he leoht, ac dhæt he gewitnesse forth-bære be dhām leohte.	8 He was not the light, but that he schulde bere witnessynge of the light.	8 He wvas not the light, but to giue testimonie of the light.
9 Erat lux uera quæ il- luminat omnem hominem uententem in hunc mun- dum;	9 Soth leoht wæs, dhæt onlyht ælcne cumentdne man on dhisne middan- eard.	9 Ther was a verril light, whiche lighneth eche man that cometh in to this world.	9 It wvas the true light, vvhich lighneth every man that cometh into this vworld.
10 In mundo erat, Et mundus per ipsum factus est, & mundus eum non cognouit.	10 He wæs on middan- earde, & middan-eard wæs geworht thurh hine, and middan-eard hine ne gecneow.	10 He was in the world, and the world was maad bi him, and the world knew him not.	10 He wvas in the vworld, and the vworld wvas maad by him, and the vworld knev him not.
11 In propria uenit, & sui eum non receperunt;	11 To his agenim he com, and hig hyne ne un- derfengon.	11 He cam in to his own things; luse rescenyuden hym not;	11 He came into his owne, and his owne re- ceiued him not.
12 Quotquot autem re- ceperunt eum, dedit eis potestatem filios dei fieri, his qui credunt in nomine eius.	12 Sothlice swa hwylce swa hyne underfengon, he sealde him anwæald dhæt hig wæron Godes bearn, dhām dhe gelyfath on his naman.	12 Forsothe how manye euer rescenyuden him, he gaf to hem power for to be maad the soues of God, to hem that bileuen in his name.	12 But as many as re- ceiued him, he gaue them powver to be made the sonnes of God, to those that beleue in his name.

Zürich (fo., 1531).

Tyndale (1526).

Erasmus (3rd ed.) (1522).

Douay (Haydock) (1848). Luther (von Gebhardt, 1881) (1522).

6 Es war aber ein  
mensch von Gott ge-  
sandt, der hieß Johannes,  
7 derselb kam zur zeug-

6 There was a man sent  
from God, whose name  
was Iohn.  
7 The same came as a

6 Erat homo missus à  
deo, cui nomen Iohannes.  
7 Hic uenit ad testifican-  
dum, ut testaretur de luce,

6 Es ward ein Mensch  
von Gott gesandt, der hieß  
Johannes.  
7 Derselbige kam zum

6 There was a man sent  
from God whose name was  
John.  
7 This man came for a



witness, to bear witness of the light, that all men might believe through him	Zeugniß, dass er von dem Licht zeugete, auf dass sie alle durch ihn glaubten.	ut omnes crederent per ipsum. 8 Non erat ille lux illa, sed <i>missus erat</i> ut testaretur de luce	witnes, to beare witnes of the light, that all men through him myght beleve	nuss, das er von dem liecht zeugete, auff das sy alle durch es glaubind. 8 Er was nit das liecht, sunder das er zeugete vom dem liecht. 9 Das was ein waar liecht, welches alle menschen erleuchtet durch sein zukunfft in dise welt, to Es war in der welt, vnd die welt ist durch das selbig gemacht, vnd die welt kannt es nit 11 Er kam in seyn eygenthum, vñ die seiten namend in nit an. 12 Wie vil in aber annamend, denen gab er werdenn: denen die an seinen namen glaubtend.
8 He was not the light, but was to bear witness of the light	8 Er war nicht das liecht, sondern dass er zeugete von dem Licht	Erat lux illa, lux uera: quæ illuminat omnem hominem uenientem in mundum. 10 In mundo erat, & mundus per ipsum factus est, & mundus eum non cognouit. 11 In sua uenit, & sui eum non receperunt. 12 Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, <i>ut dicitur</i> his qui credidissent in nomen ipsius.	8 He was not that light, but <i>was sent</i> to beare witnes of the light.	8 He was nott that light, but <i>was sent</i> to beare witnes of the light.
9 That was the true light which enlighteneth every man that cometh into this world.	9 Das war das wahre haffte Licht, welches alle Menschen erleuchtet die in diese Welt kommen	10 In mundo erat, & mundus per ipsum factus est, & mundus eum non cognouit. 11 In sua uenit, & sui eum non receperunt. 12 Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, <i>ut dicitur</i> his qui credidissent in nomen ipsius.	9 That was a true light, which lighteneth all men that come into the worlde.	9 That was the true light, which lighteth euerie man that cometh into the worlde.
10 He was in the world, and the world was made by him, and the world knew him not.	10 Er war in der Welt, und die Welt ist durch dasselbige gemacht; und die Welt kannte es nicht	10 In mundo erat, & mundus per ipsum factus est, & mundus eum non cognouit. 11 In sua uenit, & sui eum non receperunt. 12 Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, <i>ut dicitur</i> his qui credidissent in nomen ipsius.	10 He was in the worlde, and the worlde by him was made, and the worlde knewe hym not.	10 He was in der welt, vnd die welt ist durch das selbig gemacht, vnd die welt kannt es nit 11 Er kam in seyn eygenthum, vñ die seiten namend in nit an. 12 Wie vil in aber annamend, denen gab er werdenn: denen die an seinen namen glaubtend.
11 He came unto his own, and his own received him not.	11 Er kam in sein Eygenthum, und die Seinen nahmen ihn nicht auf.	11 In sua uenit, & sui eum non receperunt. 12 Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, <i>ut dicitur</i> his qui credidissent in nomen ipsius.	11 He came into his awne, and his receaved him not.	11 He came into his awne, and his receaved him not.
12 But as many as received him to them he gave power to be made the sons of God, to them that believe in his name.	12 Wie viele ihn aber aufnahmen, denen gab er Macht Gottes Kinder zu werden, die an seinen Namen glauben	12 Quotquot autem receperunt eum, dedit eis ut liceret filios dei fieri, <i>ut dicitur</i> his qui credidissent in nomen ipsius.	12 Vnto as meny as receaved him, gave he power to be the sonnes of God, in that they beleaved on his name.	12 Wie vil in aber annamend, denen gab er werdenn: denen die an seinen namen glaubtend.
<i>Tyndale 1534</i> :	<i>Great Bible (fo. 1539)</i> .	<i>Taverner (fo. 1549)</i> .	<i>Geniza (12mo. 1557)</i> .	<i>Geniza (4to. 1560)</i> .
6 There was a man sent from God, whose name was John.	6 There was a man sent from God, whose name was John.	6 Ther was a man sent from God, whose name was John.	6 There was a man sent from God, whose name was John.	6 There was a man sent from God, whose name was John.
7 The same cam as a witness to beare witness of the light, that all men through him myght beleve.	7 The same cam as a witness to beare witness of the light, that all men through hym myght beleve.	7 The same cam as a witness to beare wytnes of the light, that all men through him myght beleve.	7 The same came for a wytnes, to beare wytnes of the light, that all men through hym might beleve.	7 The same came for a wytnes, to beare wytnes of the light, that all men through him might beleve.
8 He was not that light: but was sent to beare witness of the light.	8 He was not that light: but was sent to beare wytnes of the light.	8 He was not that lyght, but to beare witnes of the lyght.	8 He was not that light, but <i>was sent</i> to beare wytnes of the light.	8 He was not that light, but <i>was sent</i> to beare wytnes of the light.
9 That light was the true light, which lyghtheueth every man that cometh into the worlde.	9 That lyght was the true lyght, which lyghtheueth euery man that cometh into the worlde.	9 That was a true lyght, which lyghtheueth all men that come into the worlde.	9 That was that true lyght, which lyghtheueth all men that come into the worlde.	9 That was the true light, which lighteth euerie man that cometh into the worlde.
10 He was in the worlde,	10 He was in the worlde.	10 He was in the worlde.	10 He was in the worlde.	10 He was in der welt,

and the worlde was made by him: and yet the worlde knewe him not. 11 He cam amonge his (awne) and his awne re- ceaued him not. 12 But as many as re- ceaued him, to them he gaue power to be the sonnes of God in that they beleued on his name.	and the worlde was made by him, and yet the worlde knewe him not. 11 He came amonge his (owne) and his owne re- ceaued him not. 12 But as many as re- ceaued him, to them he gaue power to be the sonnes of God in that they beleued on his name.	10 He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not. 11 He came amonge his (owne) and his owne re- ceaued him not. 12 But as many as re- ceaued him, to them he gaue power to be the sonnes of God in that they beleued on his name.	10 He was in the worlde, and the worlde was made by him: and yet the worlde knewe him not. 11 He came amonge his (owne) and his owne re- ceaued him not. 12 But as many as re- ceaued him, to them he gaue power to be the sonnes of God, euen to them that beleue in his name.	10 He was in the worlde, and the worlde was made by him: & the worlde knewe him not. 11 He came vnto his owne, and his owne re- ceaued him not. 12 But as many as re- ceaued him, to them he gaue power to be the sonnes of God, euen to them that beleue in his Name.
<i>Beza (Amster-dam, 1628) (1565-1611).</i> 6 Exstitit homo missus a Deo, cui nomen Ioannes: 7 Is venit ad dandum testimonium, id est, ut testaretur de illa Luce, ut omnes per eum crederent. 8 Non erat ille Lux illa, sed missus fuit ut testaretur de illa Luce. 9 Hic erat Lux illa vera quæ illuminat omnem hominem venientem in mundum. 10 In mundo erat, & mundus per eum factus est, sed mundus eum non agnovit. 11 Ad sua venit, & sui eum non exceperunt. 12 Quotquot autem eum exceperunt, dedit eis hoc ius ut Filii Dei sint facti,	<i>Bishops' (fo., 1568).1</i> 6 There was a man sent from God whose name was John. 7 The same came for a witness, to beare witnesse of the light,* that all men through hym myght beleue. 8 He was not that lyght; but was sent f to beare witnesse of the lyght. 9 That [lyght] was the true lyght, which lyghteth every man that cometh into the worlde. 10 He was in the worlde, and the worlde was made by hym, and the worlde knewe hym not. 11 He came among his owne, & his owne receaued hym not.	<i>Cassiodoro (1569).</i> 6 Fuit vn hombre embiado de Dios, el qual se llamaua Ioan 7 Este vino por testimoio, para que dicesse testimonio de la Luz, para que todos creyessen por el. 8 El no era la Luz: sino para que dicesse testimonio de la Luz. 9 Aquella Palabra era la Luz verdadera, que alumbra a todo hombre, que viene en este mundo. 10 En el mundo estaua, y el mundo fue hecho por el, y el mundo no lo conoció. 11 A lo que era suyo vino: y los suyos no lo recibieron.	<i>Tomson (1580).</i> 6 There was a man sent frō God, whose name was John. 7 The same came for a witness, to beare witness of that light, that al men through him might beleue. 8 He was not that light, but was sent to beare witness of that light. 9 This was that true light, which lighteth euerie man that cometh into the world. 10 He was in the world, and the world was made by him: and the world knew him not. 11 He came vnto his owne, and his owne receaued him not. 12 But as many as re-	<i>Valera (1865) (1602).</i> 6 Fué un hombre enviado de Dios, el qual se llamaba Juan. 7 Este vino por testimonio, para que diese testimonio de la Luz. 8 El no era la Luz: mas fué enviado para que diese testimonio de la Luz. 9 Aquella Palabra era la Luz verdadera, que alumbra á todo hombre, que viene en este mundo. 10 En el mundo estaba, y el mundo fué hecho por él, y el mundo no le conoció. 11 A suyo vino; y los suyos no le recibieron. 12 Mas á todos los que recibieron, dióles poder de ser hechos hijos de Dios.

\* Or, are borne.

<i>nempe iis qui credunt in nomen ejus.</i>	12 But as many as received hym, to them gave he power to be the sonnes of God, <i>euen</i> to them that beleue on his name.	12 Mas á todos los que lo recibieron, dióles potestad de ser hechos hijos de Dios, á los que creen en su Nombre.	ceived him, to them he gave prerogative to be the Sonnes of God, <i>euen</i> to them that beleue in his Name.	<i>eslo es, á los que creen en su nombre.</i>
1 <i>Changes in Bishops' (1574):</i> * that he should beare witness of the.	† (was sent).	‡ ( <i>yghe</i> ).	§ in to his owne.	( <i>euen to</i> ), ¶ beleueed.
<i>Diod. (Pir., 1868)(1607).</i>	<i>Auth. Ver. (1611).</i>	<i>Auth. Ver. (Blayney, 1769).</i>	<i>Revision (1881).</i>	
6 Vi fu un uomo mandato da Dio, il cui nome era Giovanni.	6 There was a man sent from God whose name was John.	6 There was a man sent from God whose name was John.	6 There came a man, sent from God, whose name was John.	
7 Costui venne per testimoniare, afin di testimoniare della Luce, acciò tutti credesser per lui.	7 The same came for a witness, to beare witness of the light, that all men through him might beleue.	7 The same came for a witness, to beare witness of the light, that all men through him might beleue.	7 The same came for a witness, that he might beare witness of the light, that all might believe through him.	
8 Egli non era la Luce, anzi era mandato per testimoniare della Luce.	8 He was not that light, but <i>was sent</i> to beare witness of that light.	8 He was not that Light, but was <i>sent</i> to beare witness of that Light.	8 He was not the light, but <i>came</i> that he might beare witness of the light.	
9 Colui, che è la Luce vera, la quale allumina ogni uomo che viene nel mondo, era.	9 That was the true Light, which lighteth every man that cometh into the world.	9 That was the true Light, which lighteth every man that cometh into the world.	9 There was the true light, <i>euen the light</i> which lighteth every man, coming into the world.	
10 Era nel mondo, e il mondo è stato fatto per esso; ma il mondo non l'ha conosciuto.	10 Hee was in the world, and the world was made by him, and the world knew him not.	10 Hee was in the world, and the world was made by him, and the world knew him not.	10 He was in the world, and the world was made by him, and the world knew him not.	
11 Egli è venuto in casa sua, e i suoi non l'han ricevuto.	11 He came vnto his owne, and his owne received him not.	11 He came unto his own, and his own received him not.	11 He came unto his own, and they that were his own received him not.	
12 Ma a tutti coloro che l'han ricevuto, i quali credono nel suo nome, egli ha data questa ragione, d'esser fatti figliuoli di Dio.	12 But as many as received him, to them gave hee power to become the sonnes of God, <i>euen</i> to them that beleue on his Name.	12 But as many as received him, to them gave he power to become the sons of God, <i>euen</i> to them that beleue on his name.	12 But as many as received him, to them gave he the right to become children of God, <i>euen</i> to them that believe on his name.	



THE ENGLISH VERSIONS.



# THE ENGLISH VERSIONS.

## CHAPTER I.

### ANGLO-SAXON VERSIONS.

THE statement, very frequently repeated, that the Anglo-Saxons were provided with a complete vernacular translation of the Bible, if not purely fictitious, is certainly unhistorical, for thus far no such volume, although eagerly sought for, has been discovered, and it is very doubtful whether any will be discovered, because the existence of an entire Anglo-Saxon version is highly improbable. This applies only to an *entire* version—*i. e.*, a translation of the whole Bible into Anglo-Saxon; it does not apply to portions of the Word of God which have been translated at different times and by different men. The Bible among the Anglo-Saxons was for all practical purposes a Latin book; it was quoted in Latin, and then, by way of explanation, turned into the native idiom. This is unquestionably the *origin* of those portions of the Scriptures in Anglo-Saxon which have come down to us. While there is abundant testimony that the Anglo-Saxon clergy were really anxious to spread a knowledge of the Bible, we have testimony equally clear showing that they were averse to its indiscriminate publication—*e. g.*, in this extract from Ælfric to Æthelwold, alderman (*Præfatio Genesis Anglice*, Ed. Thwaites, p. 1): “Now it thinketh me, love, that that work (the translation of Genesis) is very dangerous for me or any men to undertake; because I dread lest

some foolish man read this book, or hear it read, who should ween that he may live now under the new law, even as the old fathers lived then in that time, ere that the old law was established, or even as men lived under Moyses' law." He then goes on to narrate how an illiterate instructor of his own dwelt upon Jacob's matrimonial connections with two sisters and their two maids.

The absence of an Anglo-Saxon version of the whole Bible being thus partly accounted for, an explanatory word as to the term "Anglo-Saxon" appears to be in place prior to examining the venerable monuments in our possession. Raske, in the preface to his grammar, commenting upon the statement of the Venerable Bede, that from "*Germany* came the old Saxons, the Angles, and the Jutes," reaches the conclusion that the Anglo-Saxon language was gradually formed by the intermingling of their dialects running parallel with the union of the tribes into one nation. The stages of its development are: Anglo-Saxon proper, from the arrival of the Saxons to the irruption of the Danes; Dano-Saxon, from the Danish to the Norman invasion; and Norman-Saxon (encroaching upon the English), down to the time of Henry II. The printed documents do not exhibit a marked variation of dialect, although they show the development of the language.

One of the oldest and most interesting monuments of Anglo-Saxon Christianity is a *runic* inscription on a cross at Ruthwell in Dumfriesshire, which was for the first time deciphered in 1838 by Mr. John Kemble as part of a poem on the Crucifixion. The discovery, at Vercelli, of a MS. volume of Anglo-Saxon homilies containing a more complete copy of the same poem, has triumphantly confirmed Mr. Kemble's interpretation.

The Ruthwell Cross (about A. D. 680), with the inscription, "CADMON MOE FAUÆTHO," contains some thirty lines of runes, which read as follows:—



*Anglo-Saxon Original.\***Verbatim Version.*

Geredæ himæ	Girded him
God almeyottig	God Almighty
tha he walde	when he would
on galgu gi-stiga	on gallows mount
modig fore	proud for
(ale) men	all men
(ahof) ic riicnæ cuningc	I heard the rich King
heafunæs hlaford	heaven's lord
hælda ic(n)i darstæ	heel (over) I not durst
bismæraedu ungcet men ta ætgad(r)e	mocked us men both together
ic (wæs) mith blodæbistemid	I was with blood besmeared
Krist wæs on rodi	Christ was on rood
hwethræ ther fusæ	whither there confusedly
fearran kwomu	afar they came
æththilæ ti lanum	the Prince to aid
ic thaet al bi(h)æal(d)	I that all beheld
s(eoc) ic wæs	sick I was
mi(t/h) sorgu(m) gi(d)rac(fe)d	with sorrow grieved
mith strelum giwundæd	with arrows wounded
alegdun hie himæ limwæ rignæ	laid down they him limb weary
gistoddun him (æt) h(is l)i cæs(h) eaf	they stood (near) him (at) his
(du)m.	corpse's head.

Among the few remaining specimens of Anglo-Saxon of the earliest period is that subjoined "On the Origin of Things," given in two versions, by Cædmon, a monk of Whitby, who died in A. D. 680. The narrative of Bede (*Hist.* iv. 24) specifies that his origin was very humble, that he did not even know poetry by heart, and that when, at the customary hall-gatherings, the harp came to his turn, he had to leave the table to hide his shame. On one occasion, after such a humiliating scene, it was his duty to keep watch in the stable,

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\* In the examples given the Anglo-Saxon letters are represented by their English equivalents, on the principle that *th* has the power of *th* in *thin* and *thing*, *dh* that of *th* in *thine* and *smooth*. *G*, *gh*, *gg* are used to give the power of *g* in *give*, *great*, and *big*; where the power of that letter comes nearest to *y* in *year* or *day* it is expressed *y* or *yy*; sometimes they are used interchangeably.

but he fell asleep. In his slumber he heard a stranger call him by his name, saying, "Cædmon, sing me something." He pleaded inability, but the stranger continued, "Nay, but thou hast something to sing." "What must I sing?" asked Cædmon. "Sing the Creation," ran the reply, and then he began to sing verses "he had never heard before," and they are said to have been those which follow. When he awoke he not only was able to repeat them, but to continue in a similar strain. He was taken to the Abbess Hilda, who, as well as the learned men with her, listened to his story, and held that he had received the gift by inspiration. They expounded to him a portion of Holy Scripture, bidding him repeat it in verse; the next day he came with a poetic version of great beauty. This induced Hilda to invite him to enter her house as a monk; and it is said that, at her instance, he composed many Bible histories in verse. They were, of course, not properly translations, but poetical paraphrases. Poems of this description under the name of Cædmon were published by Junius at Amsterdam in 1655. Bede says that "He sang of the creation of the world, of the origin of man, of the whole history of Genesis, from the exodus of Israel to the possession of the promised land, and of most of the histories of the Holy Scriptures."

## CÆDMON.

*"On the Origin of Things," preserved in Alfred's Translation of Bede's Eccl. History, written about A. D., 670.*

*MS. by King Alfred, A. D. 885, at  
Oxford.\**

*Literal English.*

"Nu we sceolan herian,  
heofon-rices weard.

"Now ought we to praise  
heaven-kingdom's Warden (guard-  
ian)

metodes mihte.

the Creator's might,

---

\* King Alfred probably composed these verses himself.

and his mod-gethonc.  
wera wuldor-faeder.  
swa he wundra gehwaes.  
ece dryhten.  
oord onstealde.  
he aereſt geſceop.  
eordhan bearnum.  
heofon to hrofe.  
halig ſcyppend.  
tha middangeard.  
mon-cynnes weard.  
ece dryhten.  
aefter teode.  
firum foldan.  
frea ælmihtig.”

and his mind's thought,  
glory-Father of men !  
how he of every wonder,  
eternal Lord,  
the beginning formed.  
He first framed  
for earth's bairns (children)  
heaven as a roof;  
holy Creator !  
Then mid-earth,  
mankind's guardian,  
Eternal Lord,  
afterward did (-produced)  
for men the earth  
Lord almighty !”

To the beginning of the eighth century belongs the Psalter of Aldhelm and Guthlac, which contains the Latin with an exceedingly minute interlinear Anglo-Saxon version. The *text* is the Roman psalter in use at Canterbury, whereas the *Gallican* text was used in other parts of England. It is said to be the identical copy sent by Pope Gregory to Augustine, A. D. 596. The translation is of much later date. It is among the Cotton MSS., marked Vespasian, A 1.

Next in order of time (A. D. 735) comes the Venerable Bede, who undertook the translation of the Gospel of St. John “for the advantage of the Church” (see page 4).

King Alfred's name is also mentioned in lists of scholars who at an early period translated the Bible into the vernacular. His labors seem to have been confined to the translation of isolated portions of Scripture. In his laws he translated many passages from Exodus xx., xxi., xxii., and he is said to have been employed upon a regular translation of the Book of Psalms when he died (A. D. 901). His version of the Decalogue is here presented:

EXTRACT FROM KING ALFRED'S ANGLO-SAXON CODE IN WILKINS'S

*Leges Anglo-Saxonicae.**Anglo-Saxon.**English.*

- "Drihten was sprecende thaes word to Moyse, and thus cwæth:
- "Ic eam Drihten thin God. Ic the ut gelædde of Aegypta londe and of heora theowdome. Ne lufa thu othre fremde godas ofer me.
- "Ne minne naman ne cig thu on idelnesse; forthon the thu ne bist unscyldig with me; gif thu on idelnesse cigst minne naman.
- "Gemine that thu gehalgie thone feste (reste) dæg. Wyrcæth eow syx dagas, and on tham seofothan restath eow, thu and thin sunu and thine dohter; and thine theore, and thin wylne, and thin weorcnyten; and se cuma the bith binnan thinan durum. Fortham on syx dagum Christ geworhte heofenas and eorþan, sæs, and ealle gesceafta the on him synd, and hine gereste on thone seofothan dæge; and forthon Drihten hine gehalgode.
- "Ara thinum fæder and thinre meder; tha the Drihten sealde the, that thu sy thy leng libbende on eorþan.
- "Ne slea thu.
- "Ne stala thu.
- "Ne lige thu dearnunga.
- "Ne sæge thu lease gewitnesse with thinum nehstan.
- "Ne wilna thu thines nehstan yrfes mid unrihte.
- "Ne wyrc thu the gyldene godas, oththe seolfrene."
- Lord was speaking these words to Moses, and said thus:
- I am the Lord thy God; I led thee out of the land of Egypt and its thralldom. Not love thou other strange gods over me.
- Not my name utter thou in vain; because thou art not guiltless with me, if thou in vain utterest my name.
- Mind that thou hallow the festal (sabbath) day. Work ye six days, and on the seventh rest ye, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and thy cattle, and those who come within thy doors; because in six days Christ created heaven and earth, seas, and all creatures that in them are, and rested on the seventh day, and therefore the Lord hallowed that *day*.
- Honor thy father and thy mother, whom the Lord gave thee, that thou be long living on earth.
- Not slay thou.
- Not steal thou.
- Not commit thou adultery.
- Not say thou false witness against thy neighbor.
- Not desire thou thy neighbor's inheritance with unright (wrongfully).
- Not work thou thee golden gods, or silvern.

Examination of the subjoined versions of the Lord's Prayer in Anglo-Saxon, will show the changes in the language. Respecting some *literal* differences, it is difficult without the manuscripts at hand to verify them. This applies especially to the letters R and S, which are very similar in Anglo-Saxon, and on that account frequently confounded by transcribers. The interlinear translation added to No. 3 will suffice to explain the rest.

THE LORD'S PRAYER.

I. Anglo-Saxon version, by Eadfride, eighth bishop of Lindisfarne, about A. D. 700.

“Fader uren thu in Heofnas,  
Sic gehalgud Nama thin,  
To Cymeth ric thin;  
Sic fillo thin suæ is in Heofne and in Eortha.  
Hlaf userne oferwirtlic sel us to dæg;  
And forgef us scyltha urna suæ we forgefon scylgum urum.  
And ne inlead writh in Cosnunge.  
Al gefrigurich from evil.”

II. Anglo-Saxon version, from the Gospels of Mareschall and Junius, about A. D. 890.

“Fæder ure thu the eart on heofenum,  
Si thin nama gehalgod;  
To becume thin rice.  
Gewurthe thin willa on eorthan swa swa on heofenum.  
Urne dæghwamlican hlaf syle us to dæg;  
And forgyf us ure gyltas, swa swa we forgifadh urum gyltendum;  
And ne galæd thu us on costnunge.  
Ac alys us of yfele.  
Sothlice.”

III. Anglo-Saxon Lord's Prayer, by Alfred, bishop of Durham, A. D. 900.

“Uren fader dhic ardh in heofnas, sic gehalged dhin noma, to cymedh  
*Our father which art in heavens, be hallowed thine name, come*

dhin ric, sic dhin uuilla sue is in heofnas and in eordho. Vren hlaf  
*thy kingdom, be thy will so as in heavens and in earth. Our loaf*  
 ofer uuirthe sel vs to dæg, and forgef vs scylda urna, sue uue  
*supersubstantial give us to day, and forgive us debts our, so we*  
 forgefan sculdgun vrum, and no inlead vridh in costnung, al  
*forgive debts ours, and do not lead us into temptation, but*  
 gefrig vrich from ifle.”  
*deliver everyone from evil.*

IV. Semi-Saxon Lord's Prayer, from a MS. of the early part of the thirteenth century, *Reliquiæ Antiquæ*, i. 235.

“Fader oure that art in heve, i-halgeed bee thi nome, i-cume thi kine-  
 reiche, y-worthe thi wyll also is in hevene so be on erthe, oure ich-  
 dayes-bred gif us to-day, and forgif us our gultes, also we forgifet oure  
 gultare, and ne led ows nowth into fondingge, auth ales ows of harme.  
 So be hit.”

V. Semi-Saxon metrical Lord's Prayer, from a MS. of the thirteenth century, *Reliquiæ Antiquæ*, i. 57.

“Ure fader in hevene riche,  
 Thi name be haliid ever i-liche,  
 Thu bringe us to thi michil blisce,  
 Thi wille to wirche thu us wisse,  
 Als hit is in hevene i do  
 Ever in eorthe ben it al so,  
 That holi bred that lesteth ay  
 Thu send hit ous this ilke day,  
 Forgive ous alle that ue havith don,  
 Als ue forgivet uch othir man,  
 Ne lete us falle in no fondinge,  
 Ak scilde us fro the foule thinge.”

Guthlac, the Saxon anchoret of Croyland, who died in A. D. 714, is the reputed author of a version of the Psalms, which (or one very similar to it) is preserved between the lines of a very old Roman psalter, considered to be one of the identical books sent by Gregory to Augustine, archbishop of Canterbury.

Aldhelm, first abbot of Malmesbury, and afterwards bishop of Sherborne, made another version of the Psalms about A. D. 706, which has been identified with one discovered in the Royal Library at Paris. The first fifty psalms are in prose, the rest in metre. (It has been published under the title, *Liber Psalmorum, versio Latina antiqua cum paraphrasi Anglo-Saxonica*, etc., by Benjamin Thorpe, Oxon. 1835 ) The following is a specimen:

## PSALM CIII. I-12.

1. Bletsa, mine sawle, blidhe drihten;  
and eall min inneran his thæne ecean naman !
2. Bletsige, mine sawle, bealde dryhten !  
ne wylt thu ofergeottul æfre weordhan.
3. He thinum mandædum miltsade eallum;  
and thine adle ealle gehælde.
4. He alysde thin lif leof of forwyrde;  
fylde thinne willan fægere mid gode.
5. He the gesigefæste sodhre miltse  
and the mildheorte mode getrymede;  
eart thu eadnowe earne gelicast  
on geogudhe nu gleawe geworden.
6. Hafast thu milde mod, mihta strange drihten,  
domas eallum the deope her  
and ful treaflice teonan tholian.
7. He his wegas dyde wise and cudhe  
Moyse tham mæran on mænige tid;  
Swylce his willan eac werum Israhela.
8. Mildheort thu eart and mihtig, mode gethyldig,  
ece dryhten, swa thu a wære,  
is thin milde mod mannum cydhed.
9. Nelle thu odh ende yrre habban,  
ne on ecnesse the awa belgan.
10. Na thu be gewyrhtum, wealdend, urum  
womnum wyrhtum woldest us don,  
ne æfter urum unryhte awhær gyldan.
11. Forthon thu æfter heahweorce heofenes thines  
mildheortnysse mihtig drihten,  
lustum cydhdest tham the lufedon the.

12. Swa thas foldan fædme bewindedh,  
 thes eastrodor and æfter west,  
 He betweonan tham teonan and unriht  
 us fram afyrde æghwær symble, etc.

There are still extant two copies of the Gospels in Latin, written in Roman uncials, which Gregory the Great sent to Augustine, the one in the library of Corpus Christi College, Cambridge, and the other in the Bodleian, Oxford. The latter is the original from which numerous copies have been made. It is the old Latin version, the *Vetus Italica*, not the Vulgate, and the Anglo-Saxon version was made from it. This is clear from a few examples:

MATT. XXVII. 32.

*Vetus Ital.* *Invenērunt hominem Cyrenæum, venientem obviam illis.*

*Vulgate.* *Invenērunt hominem Cyrenæum.*

Anglo-Saxon. Dhá gemétton hig æenne Cyreniscne man, cumende heom togénes.

MATT. XXIV. 41.

*Vetus Ital.* *Duo in lecto, unus assumetur, et unus relinquetur.*

*Vulgate.* *Wanting.*

Anglo-Saxon. Twegen beoth on bedde, án byth genumen, and odher byth læfed.

LUKE XV. 8.

*Vetus Ital.* *Et evertit domum.*

*Vulgate.* *Et everrit domum.*

Anglo-Saxon. And áwent hyre hús.

The same applies to Matt. xxii. 14, where the whole versè of the Vulgate: *Multi enim sunt vocati, pauci vero electi*, is wanting in the *Vetus Italica* and the Anglo-Saxon.

It is not improbable that the copy of the *Vetus Italica* in the Bodleian is that from which the Anglo-Saxon version was made, but it is not possible to indicate with a degree of certainty the date when, and by whom, it was made. It is known on the authority of Cuthbert, that the Venerable



Bede was translating St. John's Gospel when he died (May 27, 735) but evidence is wanting to show that the first translation of the Gospels, and Bede's, have come down to us. Cuthbert's description of the last day of Bede's life is very touching. "When the morning dawned he told us to write diligently what we had begun. This being done, one of us said, 'There is yet, beloved master, one chapter wanting; will it be unpleasant to be asked any more questions?' He answered, 'Not at all. Take your pen and write with speed.' He did so. At the ninth hour he said to me, 'I have some valuables in my little chest; fetch them that I may distribute my small presents.' He addressed each and exhorted to prayer. We wept. In the evening his pupil said, 'Dear master, one sentence is still wanting.' 'Write it quickly,' exclaimed Bede. When it was finished, he said, 'Support me while I go to the holy place, where I can pray to my Father.' When he was placed there, he repeated the Gloria Patri, and expired in the effort."

#### ANGLO-SAXON MANUSCRIPTS OF THE GOSPELS.

1. B.,\* or MS. No. CXL. in Corpus Christi College, Cambridge, assigned to A. D. 990-1030. At the end of St. Matthew occurs this note, written in the same style of letter as the MS., though of later date: *Ego Aelfricus scripsi hunc librum in Monasterio Badhonio, et dedi Brihtwoldo Preposito.* Many vowels are accented.

2. C., or MS. li. 2. 11, in the University of Cambridge, is in small folio, assigned to the time of the Conquest, or to a still earlier period, very valuable on account of its grammatical accuracy and excellent west Saxon orthography, and of its being the only copy with the rubrics complete. Many vowels are accented. One of the blank leaves, in 1865, at

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\* For much of this information I am indebted to Bosworth, *Gothic and Anglo-Saxon Gospels*, etc., London, 1865.

the end of the volume, contained the note: *Hunc textum Euangeliorum dedit Leofricus episcopus ecclesiæ Sancti Petri Apostoli in Exonia ad utilitatem successorum suorum*; followed by this entry in a similar Anglo-Saxon hand of somewhat later date: *Das boc Leofric biscop gef Sancto Petro and eallum his æftergengum into Exancestre Gode mid to dhenienne*. It was presented to Archbishop Parker in 1566, who wrote in it "Matthæus Cantuar: 1574," and "Continet pag. 401." The Gospels run from p. 1 to p. 343; *Pseudo-Evangelium Nichodemi*, pp. 344-383, and *Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem*, pp. 383-401. Wanley, *Catalogue of Anglo-Saxon MSS.*, etc., 1705, gives the following account: *Cod. membr. in fol. min. circa tempus Conquisitionis Angliæ scriptus, in quo habentur. I. Evangelia quatuor Anglo-Saxonice . . . II. pag. 344, Gesta Salvatoris nostri, sive Pseudo-Evangelium Nichodemi . . . III. Nathanis Judæi Legatio Fabulosa ad Tiberium Cæsarem. . . . Fronte Cod. habentur hæ quæ sequuntur Inscriptiones. Hunc textum Euangeliorum*, etc. (as above). *Thas Boc Leofric*, etc. (as above). *Manu autem neoterica, Hunc Codicem Euangeliorum Gregorius Dodde, Decanus Ecclesiæ Exoniens. Cum assensu fratrum suorum Canoniorum dono dedit Matthæo Cantuariensi Archiepiscopo, qui illum in hanc novam formam redigi and ornari curavit.* 1566.

3. C., Cotton Library, British Museum, Otho C. 1. was (in 1704) in a perfect state from Matt. xxvii. 6, but so much injured by the fire of Oct. 23, 1731, that it looked like a charred mass; thanks to the judicious directions of Sir Frederic Madden the saved portions have been so mounted that the MS., bound in two large folio volumes, can be easily consulted. The first folio now is number 26, twenty-five folios have been lost.

4. H., or the Hatton MS. No. 38 in the Bodleian, Oxford, a large 8°, on vellum, in a beautiful upright hand, about the time of Henry II. The Gospels are arranged in the

order: Mark, Luke, Matthew, John. The archbishop's son, Rev. John Parker, wrote the missing leaf, Luke xvi. It has only few accents and there is only one rubric in Anglo-Saxon at the beginning of St. John: "Her onginth dhæt god spell dhe Johannes se godspellere gewrat on Pathmos dham eiglande."

5., or MS. Rl., Royal Library, British Museum, I. A. XIV., 8°, of somewhat earlier date than the Hatton MS., has only few accents, and presents the Gospels in the order: Mark, Matthew, Luke, John. St. Mark begins: *Inilium Sci. Euangelii secundum Marcum*. Her ys Godspelles angin, Halendes Cristes Godes sune, swa awriten is on thas witegan bec Isaïam. St. Matthew: Her ongindh Matheus boc thas halga Godspelleres.—*Begins*, Sodhlice wel is to understanden that æfter Matheus gerecednysse her his oncneornysse boc Hælendes Cristes Dauides suna. St. Luke: Nu we willadh her eow areccen Lucas boc dhaes halgan Godspelleres.—*Begins*, Fordham dhe wytodlice manega thohte thare thinge wace ge endebyrden dhe on us gefylde sint, swa us betahnten tha the hit of frimdhe gesawon, and dhare spræce the nas wæron. The rubric to St. John is exactly like that in the Hatton MS. as given above. This MS. belonged to St. Augustine's Abbey, Canterbury, and at one time to archbishop Cranmer, whose name appears on the upper margin of the first leaf.

6. The Oxford MS. 441, in the Bodleian, is nearly related to Nos. 1, 2, 3, above, in small folio, with some vowels accented, written before the Conquest, in a fine, bold Saxon character; the rubrics and a number of leaves upon new parchment are of later date. The first edition of the Anglo-Saxon Gospels, by John Foxe, 1571, was printed from this MS., and it is likewise the basis of that by Junius and Marshall in 1665 (see *below*).

7. The *Durham Book* (Nero, D., IV., Cotton MSS., British Museum), so called because it belonged to the

dean and chapter of Durham, is also known as the St. Cuthbert Gospels, on the supposition that St. Cuthbert used it; it is in Latin and Anglo-Saxon, the Latin was written by Eadfrith, bishop of Lindisfarne, about A. D. 687, and the interlinear, verbal, Anglo-Saxon gloss was added by Aldred, a priest of Holy Isle between 946 and 968. This book contains the four Gospels, and the Gospel of St. Matthew in Anglo-Saxon of this version, and in Gothic from the Codex Argenteus, was published by Rev. Samuel Henshall, 1807.

8. The *Rushworth Gloss*, so called from the name of a former owner, in the Bodleian Library, is of about the same age as the former. Like the Durham Book, it is interlined, the Anglo-Saxon word appearing directly over the corresponding Latin. It was made by Farmen and Owen. Farmen executed St. Matthew, as is clear from the subscription, which runs, "Farmen presbyter thas boc thus gleosode," *i. e.*, Farmen, presbyter, thus glossed (interpreted) this book. The remainder is the work of Owen, according to his subscription: "The min bruch gebidde fore Owen the thas boc gloesede Faermen, thaem preoste æt Harawada;" "He that of mine profiteth bede [pray] he for Owen that this book glossed [and] Faermen the priest at Harewood." To this the transcriber added his own subscription in these words, written in Saxon characters: *Macregol depincxit hoc Evangelium, quicumque legerit et intellexerit istam narrationem orat pro Macreguil scriptori.* It has been justly inferred from these subscriptions that vernacular versions were not prohibited at the time, and that the transcriber thought it a good work, deserving the prayers of the reader. This version is peculiarly interesting from the fact that its text agrees with that of the Codex Bezae where it differs from the Textus Receptus. The statement of Plumptre, that *this* version was edited by Foxe, the martyrologist, is a mistake. St. Mat-

thew in the Rushworth Gloss may be regarded as an independent version; the other three Gospels are in the main transcripts of the Durham Book. The Surtees Society has published St. Matthew, edited by Rev. Jos. Stevenson, M.A., 1854; St. Mark, 1861; St. Luke, 1863; and St. John, 1865, edited by G. Waring, M.A. Four Anglo-Saxon versions of St. Matthew in parallel columns, begun by Mr. Kemble, and completed by Mr. Hardwicke in 1858, exhibit the text of B., C.C.C., Cambridge, of MS. 38, in the Bodleian (the Hatton MS.), the interlinear Lindisfarne, and the Rushworth without the Latin.

One of the Cotton MSS., marked Vespasian, D. VI., belonging to the tenth century, contains a partial gloss of the Book of Proverbs, the version being inserted between the lines of a Latin copy through a considerable portion of the book.

Toward the close of the tenth century Ælfric—whose writings place him in the front rank of his age, and whose history is shrouded in an obscurity for which he is unquestionably indebted to the *odium theologicum* of the Romish fraternity—executed in popular form paraphrases of the Pentateuch, Joshua, and Judges; part of the history of the Kings, as found in the six historical books (Samuel, Kings, and Chronicles); Esther, Job (perhaps), Judith, and the two books of Maccabees. Of these, the Pentateuch, Joshua, Judges, Job, and part of Judith were printed in 1698–9.

It goes by the name of *Heptateuch*, *i. e.*, the five books of Moses and the Books of Joshua and Judges. Horne says that the version was made by Ælfric, archbishop of Canterbury, a mistake, for the Ælfric in question was abbot of Peterborough, in 1004, and archbishop of York in 1023. The Book of Job was printed from a transcript of a MS. in the Cotton Library, and the apocryphal gospel of Nico-

demus from Junius's copy of the original MS. in the Library of C.C.C., Cambridge; the version of the fragment of the Book of Judith is Dano-Saxon. The title of this rare book is *Heptateuchus, Liber Job, et Evangelium Nicodemi, Anglo-Saxonice, Historiæ Judith Fragmentum, Dano-Saxonice. Edidit nunc primum ex MSS. Codicibus* EDWARDUS THWAITES. Oxoniae, 1698, 8vo. It has been reprinted by B. Thorpe, in *Analecta Anglo-Saxonica* (London, 1834), arranged as verse. He says, "The entire poem, of which it probably formed an inconsiderable portion, must have been a noble production" (Pref. viii.).

Subjoined is a specimen of Ælfric's translation, transcribed by Professor F. J. Child, Harvard College, from a copy of the Heptateuch in the College Library, for Mr. Condit's *History of the English Bible* (New York, 1882), with the Anglo-Saxon characters changed into their English equivalents.

## EXODUS XX.

1. God spræc thus:
2. Ic eom Drihten thin God . . . . .
3. . . . .
4. Ne wirc thu the agraƿene godas.
5. Ne ne wurtha. Ic wrece fædera unriht wisnyse on bearnum.
6. And ic do mildheortnyse tham the me lufiath, and mine bebodu healdath.
7. Ne nem thu Drihtnes naman on ydel; ne byth unscyldig se the his naman on ydel nemth.
8. Gehalga thone restedæg.
9. Wirc six dagas ealle thine weorc.
10. Se seofotha ys Drihtnes restedæg thines Godes; ne wirc thu nan weorc on tham dæge, ne nan thara the mid the beo.
11. On six dagon God geworhte heofenan and eorþan and sæ and ealle tha thing the on him synd, and reste thy seofothan dæge, and gehalgode hyne.
12. Arwurtha fæder and modor.
13. Ne sleh thu.
14. Ne synga thu.

15. Ne stel thu.
16. Ne beo thu on liesre gewitnysse ongen thinne nehstan.
17. Ne wilna thu thines nehstan huses, ne thu his wifes, ne his wyeles,  
ne his wylne, ne his oxan, ne his assan, ne nan thara thinga  
the his synd.\*

The Heptateuch was translated from the Latin, and Ælfric says in the preface to Genesis: "Nothing should be written in the English but what is found in the Latin, nor should the order of the words be changed, except when the Latin and English modes of expression differ. For he who interprets, or translates from the Latin into English, should carefully preserve the English idiom, or else those who are unacquainted with the idiom of the Latin may be led into many errors."

And as to the object contemplated in the translation, he says, in the homily *On Reading the Scriptures*, "Whoever would be one with God, must often pray, and often read the Holy Scriptures. For when we pray, we speak to God; and when we read the Bible, God speaks to us. The reading of the Scriptures produces a twofold advantage to the reader. It renders him wiser, by informing his mind; and also leads him from the vanities of the world to the love of God. The reading of the Scriptures is truly an honorable employment, and greatly conduces to the purity of the soul. For as the body is nourished by natural food, so the sublimer man, that is, the soul, is nourished by the divine sayings, according to the words of the Psalmist: 'How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.' Happy is he, then, who reads the Scriptures, if he convert the words into actions. The whole of the Scriptures are written for our salvation, and by them we obtain the knowledge of the truth. The blind man

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\* See on the origin of the mutilated form of the Decalogue, p. 19.

stumbles oftener than he who sees; so he who is ignorant of the precepts of Scripture offends more frequently than he who knows them," each of them being without guide.\*

The following extracts from Ælfric's Homilies (about A. D. 1040) illustrate how loosely the Old Testament was quoted in Anglo-Saxon:

GENESIS III.

"Tha cwædh God, 'Nis na gedafenlic thaet thes man ana beo and næbbe nænne fultum; ac uton gewyrcan him gemacan, him to fultume and to frofre.' And God tha geswefode thone Adam, and thatha he slep, dha genam he an rib of his sidan and geworhte of dham ribbe ænne wifman, and axode Adam hu heo hatan sceolde. Tha cwædh Adam, 'Heo is ban of minum banum, and flæsc of minum flæsce; beo hire name Uirago, thaet is fæmne; fordhan dhe heo is of hire were genumen.' Dha sette Adam eft hire odherne naman ÆEua, that is lif: fordhan dhe heo is ealra lybbendra modor."

Then said God, "It is not fitting that this man be alone, and have no help; now let us make him a mate for help and comfort." And God then caused Adam to sleep, and as he slept, he took a rib from his side, and of that rib wrought a woman, and asked Adam how she should be called. Then said Adam, "She is bone of my bone, and flesh of my flesh; be her name Virago, that is, *female*; because she is taken from her husband." Then Adam afterwards bestowed on her another name, Eva, that is, *life*; because she is the mother of all living.

In the Pentateuch, likewise ascribed to Ælfric, the text of the Ten Commandments reads:

1. Ic eom Drihtin thin God.
2. Ne wirce thu the agrafeþe Godas. Ne ne wurtha; ic wrece fædera unrihtwisnysse on bearnum, and ic do mildheortnysse tham the me lufath, and mine bebodu healdath.

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\* Usseii, *Hist. Dogm.*, pp. 378, 379, quoted by Townley, *Bibl. Liter.*, i. p. 272, 273. Am. ed.



3. Ne nem thu Drihtnes naman on ydel, ne byth unscyldig se the his naman on ydel nemth.
4. Gehalga thone restedæg. Wirc six dagas ealle thine weorc. Se seofotha ys Drihtnes restedæg thines Godes; ne wirc thu nan weorc on tham dæge, ne nan thara the mid the beo. On six dagon God geworhte heofenan and eorþan and sæ and ealle tha thing the on him synd, and reste thy seofothan dæge, and gehalgode hyne.
5. Arwurtha fæder and modor.
6. Ne sleh thu.
7. Ne synga thu.
8. Ne stel thu.
9. Ne beo thu on liesre gewitnysse ongen thinne nehstan.
10. Ne wilna thu thines nehstan huses, ne thu his wifes, ne his wyeles, ne his wylne, ne his oxan, ne his assan, ne than thara thinga the his synd."—*Heptateuchus*, etc., E. Thwaites, 1699.

The mutilation of the Decalogue by the entire omission of the second commandment and the division of the tenth into two, is very old, to wit:

"Primum præceptum in Lēge de colendo uno Deo: *Non erunt, inquit, tibi dei alii præter me.* Secundum præceptum, *Non accipies nomen Domini Dei tui in vanum.* Tertium præceptum, *Memento diem Sabbati sanctificare eum.* Quartum præceptum est, *Honora patrem tuum et matrem tuam.* Quintum præceptum est, *Non mæchaberis.* Sextum præceptum, *Non occides.* Sequitur, *Non furaberis,* præceptum septimum. Octavum præceptum, *Falsum testimonium non dices.* Nonum præceptum, *Non concupisces uxorem proximi tui.* Decimum præceptum, *Non concupisces ullam rem proximi tui, non pecus, non possessionem, non subjugium, non aliquid omnino proximi tui concupisces.*"—S. Aug. Serm. viii., *De decem Plagis et Præceptis.*

MS. 441, in the Bodleian (No. 6 above) is the basis of the version, from an ante-hieronymian Latin text, which, at the suggestion and expense of Archbishop Parker, was printed under the care of John Foxe the martyrologist, under the title:

*The Gospels of the fower Euangelistes translated in the old Saxons tyme out of Latin into the vulgare tounge of the Saxons, newly collected*

*out of Auncient Monumentes of the sayd Saxons, and now published for testimonie of the same at London.* Printed by John Daye dwelling ouer Aldersgate, 1571. *Cum Priuilegio Regiæ Maiestatis per Decennium.* The Preface says: "We haue published especially to this end, that the said boke imprinted thus in the *Saxons* letters, may remaine in the Church as a profitable example, and president of olde antiquitie, to the more confirmation of your gracious proceedinges now in the Church agreeable to the same. Wherin as we haue to see how much we are beholden to the reuerend and learned father in God, Matthew, archbishop of Cant., a cheefe and famous trauailler in thys Church of England, by whose industrious diligence and learned labours, this booke, with others moe, hath bene collected and searched out of the *Saxons* Monumētes: so likewise haue we to vnderstand and conceaue, by the edition hereof, how the religion presently taught and professed in the Church at thys present, is no new reformation of thinges lately begonne, which were not before, but rather a reduction of the Church to the Pristine state of old conformatie, which once it had."

This edition was the first Anglo-Saxon book *printed* in England. The Anglo-Saxon version is accompanied by the Bishops', occasionally adapted to the earlier version. It was reprinted by Junius the younger and Marshall, London, 1638; and by the same editors in a more correct form, with the Gothic in parallel columns, at Dordrecht in 1665, and Amsterdam in 1684.

The edition of Benjamin Thorpe: *The Anglo-Saxon Version of the Holy Gospels*, London, 1835 (reprinted New York, 1846), rests for its text on the two Cambridge MSS., with occasional references to a MS. in the Bodleian, and another MS. in the British Museum.

A very accurate and complete edition is that by Bosworth: *The Gothic and Anglo-Saxon Gospels in Parallel Columns, with the Versions of Wyclif and Tyndale*, with Preface and Notes, London, 1865; 2d ed., by Bosworth and Waring, London, 1874. Great pains have been bestowed on a collation of the best MSS.

"*The Gospel according to St. Matthew* (1858, by Charles Hard-

wick), and *The Gospel according to St. Mark* (1871, by Rev. W. W. Skeat, M.A.), *according to St. Luke* (1874, by the same), and *according to St. John* (1878, by the same), in Anglo-Saxon and Northumbrian Versions, synoptically arranged," etc., Cambridge, 4to. A very valuable and beautiful edition with collations of the best manuscripts. The following is a specimen:

## ST. MATTHEW V. 29, 30.

MS. CCC. No. CXL.

MS. Hatton.

Lindisfarne Gospels.

Wanley, Cat., p. 116.

Wanley, Cat., p. 76.

Upper line (Nero D. IV.) Wanley, p. 250. Lower line (Rushworth) gloss only.

29 Gyf thin swydhre  
eage the æswicie,  
ahola hit út, and  
awurp hyt fram  
the: sodhlice the  
ys betere thæt án  
thinra lima for-  
wurthe, thonne eal  
thin lichama si on  
helle asend.

Gyf thin swidhre  
eage the aswikie,  
aholeke hit ut, &  
awerp hit fram the:  
sodlice the is betere  
thæt an thinre lime  
forwurdhe, thonne  
eall thin lichame  
syo on helle gesent.

That gif dha sie + ego dhin 29  
*Quod si oculus tuus*  
suidhre ondspyrmas dhe  
*dexter scandalizat te,*  
gener + genim hine &  
*erue eum et*  
worp from dhe behoflic is  
*proijce abs te: expedit*  
fordhon dhe thætte  
*enim tibi ut*  
dead sie enne liomana  
*pereat unum membrorum*  
dhinra dhon all lich-  
*tuorum, quam totum cor-*  
oma dhin gesendad bidh  
*pus tuum mittatur*  
in tintergo + in cursung.  
*in gehenna.*

30 And gyf thin swi-  
dhre hand the as-  
wice, aceorf hí of,  
and awurp hí fram  
thé: witodlice the  
ys betere thæt án  
thinra lima for-  
wurdhe, thonne

And gyf thin swi-  
dhre hand the as-  
wike, acerf hyo of,  
& awerp hyo fram  
the: witodlice the  
is betere thæt an  
thinre lima forwur-  
dhe, thanne all thin

& gif suidhra hond dhin 30  
*Et si dextera manus tua*  
ondspurnas dhe cearf  
*scandalizat te, abscede*  
hea & worp from dhe  
*eam et proijce abs te:*  
behofes fordhon dhe  
*expedit enim tibi*

eal thin lichama	lichama	fare to	thætte deadege	enne
fare to helle.	helle.		<i>ut pereat</i>	<i>unum</i>
			liomana	dhinra dhon
			<i>membraurum tuorum, quam</i>	
			all lichoma	dhin
			<i>totum corpus tuum</i>	
			gædh + færedh in tintergo.	
			<i>eat</i>	<i>in gehenna.</i>

*Various Readings.**Various Readings.*

29, 6. A. æswicige.	29, aswicie;	29. Gif thanne thin ege
11. B. awyrp.	ahole; awyrp;	thæt swithre aswicadh the
A. limena. 23. A.	thinra lima for-	+fælle thec ahloca lut &
forweordhe. 25. A.	wyrdhe; eal; lich-	awerp from dhe forthon the
eall. 28. A. sig. 30.	ama; asend. 30,	the betherfedh thæt to lore
12. A. aweorp. 24.	ænd; aswice; ace-	weordhe an thine lioma thon-
A. torweordhe. 26.	orf heo; awyrp;	ne all thin lichoma siæ sende
A. eall. 30. A. on.	thonne eall; lich-	in helle. 30. & gif seo swith-
	ama.	re hond thin fælle+æswi-
		cadh dhec aceorf hiæ &
		aweorp from the forthon the
		the bedhærfeth thæt to lose
		wear the+lore beon an thine
		leoman thonne eall thin lich-
		oma gæth in helle.

There has also been published: H. C. Leonard, *A Translation of the Anglo-Saxon Version of St. Mark's Gospel*, with Preface and Notes, London, 1881; this work I have not yet seen.

The subjoined extracts, from Bosworth and Waring, may serve the purpose of presenting to the reader the extraordinary changes in the language of England from the close of the tenth century to that of the fourteenth, while the brief table exhibits the relation of Gothic, Anglo-Saxon, German, and English. The text of the Anglo-Saxon is based on manuscript B., A. D. 995, collated with the rest, and that of Wiclif is the revised edition of A. D. 1389.

ST. MATTHEW XIII. 31, 32.

*Anglo-Saxon, 995.*

*Wiclif, 1389.*

- |   |  |                     |
|---|--|---------------------|
| <p>31 He rehte him dhá gyt ódher<br/>bigspel, dhus cwedhende, Heo-<br/>fena rice is geworden gelic sene-<br/>pes corne, dhæt seow se man on<br/>hys æcre.</p> <p>32 Dhæt is ealra sæda læst, sóth-<br/>lice dhonne hit wyxth, hit is<br/>ealra wyrta maést, and hit wyrth<br/>treow; swá dhæt heofnan fuhlas<br/>cumath, and eardiath on his<br/>bogum.</p> | <p>An other parable Jhesus putte<br/>forth to hem, seiynge, The<br/>kyngdam of heuenes is like to<br/>a corn of seneuey, the whiche<br/>a man takynge sewe in his feeld.</p> <p>The whiche trewly is leest of<br/>alle seedis, but when it hath<br/>wexen, it is most of alle wortis,<br/>and is maad a tree; so that brid-<br/>dis of the eyre cummen, and<br/>dwellen in bowis * therof.</p> | <p>31</p> <p>32</p> |
|---|--|---------------------|

ST. MARK XII. 13-17.

- |  |  |   |
|--|--|---|
| <p>13 Dhá sendon hí to him sume of<br/>Phariseum and Herodianum,<br/>dhæt hí beféngon hine on his<br/>worde.</p> <p>14 Dhá comon hí and dhus midh<br/>fácne cwáedon, Láreow, we<br/>witon dhæt dhú eart sóthfæst,<br/>and dhú ne récst be ænegum<br/>men; ne besceawast dhú manna<br/>ansyne, ac dhú Godes weg lærst<br/>on sóthfæstnysse. Alyfth gaful<br/>to syllanne dham Casere? . . .</p> <p>15 Hwædher dhe we ne syllath?<br/>Dha cwæth he, and heora lot-<br/>wrenceas wiste, Hwí fandige ge<br/>mín? bringath me dhone pen-<br/>ing, dhæt ic hine gesco.</p> <p>16 Dha brohton hí him. Dhá sæde<br/>he him, Hwæs is dheos anlicnys,<br/>and dhis gewrit? Hí cwædon,<br/>Dhæs Caseres.</p> <p>17 Dha cwæth se Hælend to him,<br/>Agyfath dham Casere dha thing<br/>dhe dhæs Caseres synd, and</p> | <p>And thei senden to him summe<br/>of the Farisees and Erodians, for<br/>to take hym in word.</p> <p>The whiche comynge seyn to<br/>hym, Maistir, we witen for thou<br/>ert sothfast, and reckist not of<br/>ony man; sothly neither thou<br/>seest in to face of man, but thou<br/>techist the wey of God in treuthe.<br/>Is it leefful for to ghyue tribute<br/>to Cesar? . . .</p> <p>Or we schulen not ghyue? The<br/>which witinge her priuey fals-<br/>nesse, seith to hem, What tempt-<br/>en yhe me? brynge yhe to me<br/>a peny, that I se.</p> <p>And they offriden to him. And<br/>he seith to hem, Whos is this<br/>ymage, and the in wrytinge?<br/>Thei seien to him, Cesaris.</p> <p>Forsothe Jhesus answeringe<br/>seith to hem, Therfore yhelde<br/>yhe to Cesar that ben of Cesar,</p> | <p>13</p> <p>14</p> <p>15</p> <p>16</p> <p>17</p> |
|--|--|---|

\* Or braunchis.

Gode dha dhe Godes synd. and to God tho thingis that ben  
 Dhá wundrodon hí be dham. of God. And alle wondriden  
 on him.

ST. LUKE XIII. 34, 35.

- 34 Ealá Hierusalem, Hierusalem, Jerusalem, that sleest 34  
 dhú dhe dha wítegan ofslyhst, prophetis, and stoonest hem that  
 and hænst dha dhe to dhé ásende ben sent to thee, hou ofte wolde  
 synd, hú oft ic wolde dhine bearn I gedere to gidere thy sones, as  
 gegaderian, swá se fugel déth a brid his nest vnder pennes,  
 his nest under his fidherum, and and thou noldist.  
 dhú noldest.
- 35 Nú! bith eower hús eow for- Loo! yhoure hous schal be left 35  
 læten. Sóthlíce ic eow secge, to you desert. Sothli I seie to  
 dhæt ge me ne geseoth, aérðham you, for ye schulen not se me,  
 dhe cume se, dhonne ge cwe- til it come, whanne ye schulen  
 dhath, Gebletsod sy, se dhe seye, Blessid *is* he, that cometh  
 com on Drihtnes naman. in the name of the Lord.

ST. JOHN XV. 5-9.

- 5 Ic eom wín-eard, and ge synd I am a vyne, ye *ben* the braun- 5  
 twígu. Se dhe wunath on me, chis. He that dwellith in me,  
 and ic on him, se byrth mycle and I in him, this berith moche  
 blæda, fordham ge ne mágon fruit, for with outen me ye mown  
 nán thing dón bútan me. no thing do.
- 6 Gif hwá ne wunath on me, he If ony man schal not dwelle in 6  
 byth áworthen út swá twig, and me, he schal be sent out as a  
 fordrúwath; and hig gaderiath braunche, and schal wexe drye;  
 dha, and dóth on fyr, and hig and thei schulen gadere him,  
 forbyrnath. and thei schulen sende him in  
 to the fier, and he brenneth.
- 7 Gyf ge wuniath on me, and If ye schulen dwelle in me, and 7  
 míne word wuniath on eow, my wordis schulen dwelle in  
 biddath, swá hwæt swá ge wyl- you, what euere thing ye schul-  
 lon, and hyt byth eower. en wilne, ye schulen axe, and  
 it schall be do to you.
- 8 On dham ys mín fæder geswútel- In this thing my fadir is clari- 8  
 od, dhæt ge beron mycele blæda, fied, that ye brynge moost fruyt,  
 and beon míne leorning-cnihtas.\* and ye be maad my disciplis.
- 9 And ic lufode eow, swá fæder As my fadir louede me, and I 9  
 lufode me; wuniath on mínre lufe. louyde you; dwelle ye in my loue.

COMPARISON OF GOTHIC, ANGLO-SAXON, GERMAN, AND ENGLISH.\*

<i>Gothic.</i>	<i>Anglo-Saxon.</i>	<i>German.</i>	<i>English.</i>	
Whitos swe snaiws. Hardu-hairtei. Galaks ist mann.	Swá hwíte swa snáw. Heortan heardness. He ys gelic men.	Weiss wie Schnee. Hartherzigkeit. <i>Er</i> ist gleich einem Menschen.	White as snow. Hardness of heart. <i>He</i> is like a man.	Mark ix. 3. " x. 5. Luke vi. 48.
Wha ist namo them? Yuka aubsae.	Ilwæt is thin nama? An getyme oxena. ( <i>A team</i> of oxen).	Was ist dein Name? Joch Ochsen.	What is thy name? Yokes of oxen.	" viii. 30. " xiv. 19.
I angai wheilai. Whs brothar. Sibun brothryus. In þokom Psalmos. Hardu ist thata waurd.	Langre tite. Hwæs bróthor. Seofon gebróthru. On tham sealne. Heard is theos spræc. ( <i>Hard</i> is this speech). Ic eom geat. Ilwætere corn. Gyt sume while. ( <i>Yet</i> some while).	Lange Weile. Wessen Bruder. Sieben Brüder. Im Psalmbuch. Hart ist das Wort.	For a long while. Whose brother. Seven brothers. In <i>the</i> book of Psalms. Hard is that word.	" xviii. 4. " xx. 28. " xx. 29. " xx. 42. John vi. 60.
Ik in thata daur. Kau.no whaiteis. Nauh leitila wheila.		Ich bin die Thür. Weizenkorn. Noch eine kleine Weile.	I am the door. A corn of wheat. Now a little while. ( <i>Now</i> =yet).	" x. 9. " xii. 24. " vii. 33.

\* This table, except the column in German, which I have added, has been prepared from that given by Bosworth and Waring, *The Gothic and Anglo-Saxon Gospels*, p. iii.

A brief account of helps for the study of Anglo-Saxon may be found useful:

Hickes, *Linguarum Vett. Septentrionalium Thesaurus*, 3 vols., folio, Oxon, 1705. A standard work of reference.

The Dictionaries are: Somner's, folio, Oxon, 1659; Lye, *Dictionarium Saxonico et Gothico-Latinum*, edited by Manning, 2 vols., fol., London, 1772, with Benson, *Vocabulary*, chiefly abridged from Somner, 8°, Oxon, 1701. *An Anglo-Saxon Dictionary based on the Manuscript Collection of the late Joseph Bosworth, D. D., edited and enlarged*, by T. Northcote Toller, M.A., Oxford, 1882.

Grammars: Hickes, 4°, Oxf., 1689, reprinted with additions in the *Thesaurus*, and abridged by Thwaites 8°, Oxf., 1711; Elstob's Grammar, 4°, Lond., 1715; Orator Henley's, Lond., 1726; Manning's prefixed to Lye's *Dictionarium*, fol., 1772; Ingram's *Short Grammar* prefixed to the Saxon Chronicle, 4°, Lond., 1823; Bosworth's *Elements*, accompanied by a Grammatical Praxis, 8°, London, 1823, followed by a *Compendious Grammar*, 8°, Lond., 1826; Gwilt, *Rudiments*, 8°, Lond., 1829; Raske, *Grammar of the Anglo-Saxon Tongue*, translated from the Danish by Benjamin Thorpe, 2d. ed., 8°, Copenhagen, 1830; B. Thorpe, *Analecta Anglo-Saxonica*, a selection in prose and verse, from Anglo-Saxon authors of various ages, with a Glossary; designed chiefly as a first-book to students; 8°, Lond., 1834. Bosworth, *Origin of English*, Lond., 1847; G. P. Marsh, *The English Language*, etc., New York, 1863; Helfenstein, *Comparative Grammar of the Teutonic Languages*, Cambridge, 1870; Loth, *Etymologische Angelsächsisch-Englische Grammatik*, Elberfeld, 1870; March, *Comparative Grammar of the Anglo-Saxon Language*, etc., New York, 1871; Stratmann, *Dictionary of Old English*, Krefeld, 1867; Corson, *Handbook of Anglo-Saxon and Early English*, 12°, New York, 1871.



## CHAPTER II.

## THE EARLIEST ENGLISH VERSIONS.

SIR THOMAS MORE, commenting on the constitution adopted by a convention presided over by Archbishop Arundel in A. D. 1408, states: "Ye shal understande that the great arch heretike Wickliffe whereas *y<sup>e</sup> hole byble was long before his dayes* by vertuous and wel lerned men *translated into y<sup>e</sup> Englysch tong* & by good and godly people w<sup>h</sup> deuotion & sobreness wel and reuerently red, toke vpon hym of a malicious purpose to translate it of new. In which translacion he purposely corrupted y<sup>e</sup> holye text, maliciously planting therein such wordes as might in y<sup>e</sup> reders eres serue to y<sup>e</sup> profe of such heresies as he went about to sowe, which he not only set furth with his own translacion of the Bible, but also wt certain prologes and glosis whiche he made therupon." . . .

"It neither forbiddeth translacions to be read *that wer already wel done of old before Wicliffe's dayes*, nor damneth his because it was new, but because it was nought, nor prohibited new to be made, but prouideth that they shall not be read if they be miss made til they be by good examinacion amended excepte they bee such translacions as Wicliffe made and Tyndall, that the malicious minde of the translator had in such wise handled it as it were labor lost to go about to mende them." . . .

And once more in another place: "*Myselſ haue seen and can shawe you Bybles fayr and old written in Englysch which haue been knowen* & sene by the byshop of the dyoces, and left in 'eymens handes & womens to such as he knew for good and catholike folk that used it with deuocion and sobreness." It is proper to say here that the drift of Sir Thomas More's speech was to set forth Bishop Tonstall as having performed

not only a defensible, but a praiseworthy act in burning Tyn-dale's New Testament. With that, however, and his curious reasoning we have nothing to do here, but his positive and strong assertion that the whole Bible was translated into English long before Wiclif, and that he himself had seen such copies, does concern us, for if that assertion were not only made, but *proven*, it would follow that, contrary to the sense of history and the monuments that have come down to us, or have been referred to by writers during the last four hundred years, Wiclif's is *not* the first published translation of the Bible in English. Without entering at length upon the discussion of the assertion, it may suffice here to say Sir Thomas More seems to have made a speech which his partisans thought, doubtless, very eloquent and telling, but which gives painful evidence that he did not understand much of the subject, that he confounded what he called catholic and heretical versions, and actually praised one of Wiclif's own versions as catholic, while he condemned another of Wiclif's as heretical from sheer ignorance that the one he praised was Wiclif's. Of course he had seen "Bybles fayr and old written in Englishe," but that they were complete versions of the whole Bible, executed long before Wiclif's days, he did not say, and what others told him on the subject were just such assertions as those he made, and possibly believed them to be true, just as there have been, and perhaps still are, persons who repeat Sir Thomas More's *assertion* as historical verity. As a matter of *known* fact, it may be *affirmed and proved* that there exists no printed or published copy of the *whole* Bible in English prior to Wiclif; but there *are* translations of certain portions of the Bible, and of these we have now to speak.

1. *The Ormulum*, a metrical paraphrase on the Gospels and Acts, made by one Orm, or Ormin, an English monk of the order of St. Augustine, of uncertain date, though ascribed to the twelfth century. It is *not* written in allitera-

tive English verse (as Plumptre states), nor has it rhyme, but seems to be an imitation of a certain species of Latin poems of the middle ages, and is chiefly remarkable for smooth, fluent, and regular versification. A MS. of the Ormulum is in the Bodleian Library, marked Junius I.; it was published at the Oxford University Press in 1852, and edited by Dr. White; the original manuscript is a volume in folio, containing ninety parchment leaves, and twenty-nine others inserted on which the poetry is written in double columns, and not divided into verses (Craik, *English Literature and Language*, i. p. 211, New York, 1863); a new edition, with White's Notes and Glossary, by Rev. R. Holt, M.A., appeared in 1878, 2 vols. 8°. The name comes direct from the author, who states:

“Thiss boc is nemmedd Ormulum,  
Forrthi thatt Orm itt wrohhte.”

At the end of the dedication he says:

Icc thatt tiss Ennglissh hafe sett	I that have composed this English
Ennglisshenn menn to lare,	for to teach Englishmen,
Icc wass thær thær I cristnedd	I was, there where I was christened,
wass	
Orrmin bi name nemmedd.	named Ormin by name.
And icc Orrmin full inwarrdli	And I Ormin very sincerely
Withth muth and ec withth herrte	With mouth and also with heart
Her bidde tha Crisstene menn	Here ask the Christian men
Thatt herenn otherr redenn	Who hear others read
Thiss boc, hemm bidde icc her	This book, them I ask here that
thatt teyy	they
Forr me thiss bede biddenn,	for me offer this prayer,
Thatt brotherr thatt tiss Enng-	That brother that this English writ-
lissh writt	ing
Allræresst wrat and wrohhte,	First of all writ and made,
Thatt brotherr forr hiss swinnce to	That brother in reward for his labor
læn	
Soth blisse mote findenn.	True bliss may find.
Am[æn].	Amen.

The following extract, with the translation, is taken from G. P. Marsh, *Origin and History of the English Language*, p. 181, 182, read by the original:

*And siththen o thatt yer thatt Crist*  
 and afterwards in the year that Christ  
*Wass off twelf winnterr elde*  
 was of twelve winters age  
*Theyy commen inntill Yerrsalæm*  
 they come into Jerusalem  
*Att teyyre Passkemesse,*  
 at their Passover,  
*& heldenn thær thatt hallyhe tid*  
 and held there that holy time  
*O thatt Judisskenn wise.*  
 in the Jewish wise.  
*& Fesu Crist wass thær withth hemm,*  
 and Jesus Christ was there with them,  
*Swa summ the Goddspell kithethth.*  
 so as the Gospel saith.  
*& affterr thatt te tid wass gan*  
 and after that the time was gone  
*Theyy wenndenn fra the temmple,*  
 they wended from the temple,  
*& ferrdenn towarrd Nazaræth*  
 and fared towards Nazareth  
*An dayyess gang till efenn,*  
 a day's journey till evening,  
*& wenndenn that the Laferrd Crist*  
 and weened that the Lord Christ  
*Withth hemm thatt gate come;*  
 with them that way came;  
*& he wass tha behindenn hemm*  
 and he was then behind them  
*Bilefedd att te temmple;*  
 remaining at the temple;  
*& tatt ne wisse nohht hiss kinn*  
 and that not wist not his kin  
*Acc wennde thatt he come,*  
 but weened that he came,

& ghedenn heore weyye forrth  
 and went their way forth  
*Till thatt itt comm till efen,*  
 till that it came to evening,  
 & ta theyy misstenn theyyre child,  
 and then they missed their child,  
 & itt hemm offerthuhhte,  
 and it them grieved,  
 & ghedenn till, & sohhtenn himm  
 and (they) went, and sought him  
*Bitwenenn sibbe & cuthe*  
 among relations and acquaintances,  
 & teyy ne fundenn nohht off himm,  
 and they not found nought of him,  
*Forr he wass att te temmple.*  
 for he was at the temple.  
 & theyy tha wenndenn efft onnghæen  
 and they then turned back again  
*'hatt dere child to sekenn,*  
 that dear child to seek,  
 & comenn efft till Yerrsalæm,  
 and came again to Jerusalem,  
*To sekenn himm thær binnenn.*  
 to seek him there within.  
 & teyy himm o the thridde dayy  
 and they him on the third day  
*thær fundenn i the temmple*  
 there found in the temple  
*Bitwenenn thatt Judisskenn flocc*  
 among the Jewish flock  
*Thatt læredd wass o boke;*  
 that learned was in book;  
 & tære he satt to frayynenn hemm  
 and there he sat to ask them  
*Off theyyre bokess lare,*  
 of their book's lore,  
 & alle thatt himm herrdenn thær,  
 and all that him heard there,  
*Hemm thuhhte mikell wunderr*  
 them thought much wonder

*Off thatt he wass full yæp & wis*  
of that he was full shrewd and wise  
*To swarenn & to fraynenn.*  
To answer and to ask.

2. *The Sowlehele*, a very large volume among the MSS. of the Bodleian Library, 779, bearing the title: "Here begynnen the tytles of the Book that is cald in Latyn tonge SALUS ANIMÆ, and in Englysh tonge SOWLEHELE." It contains a very miscellaneous collection of religious poetry, and a metrical paraphrase of the Old and New Testaments. The authorship is unknown and the date uncertain, but it has been assigned to the thirteenth century.

The subjoined extract is from Warton, *History of English Poetry*, i. 19, London, 1774:

Our ladi and hire suster stoden under the roode,  
And saint John and Marie Magdaleyn with wel sori moode;  
Vr ladi bi heold hire swete son i brought in gret pyne,  
Ffor monnes gultes nouthen her and nothing for myne.  
Marie weop wel sore and bitter teres leet,  
The teres fullen uppon the ston down at hire feet.  
Alas, my son, for serwe wel off seide heo  
Nabbe iche bote the one that hongust on the treo;  
So ful icham of serwe, as any wommon may beo,  
That ischal my deore childe in all this pyne iseo;  
How schal I sone deore, how hast I yougt liven withouten the,  
Nusti nevere of serwe nougt sone, what seyst you me?  
Then spake Jhesus wordus gode to his modur dere,  
There he heng uppon the roode here I the take a fere,  
That trewliche schal serve ye, thin own cosin Jon,  
The while that you alyve beo among all thi fon;  
Ich the hote John, he seide, you wite hire both day and niht  
That the Gywes hire fon ne don hire none unriht.

3. A paraphrase of the Books of Genesis and Exodus, written in the northern dialect, of uncertain date (probably before A. D. 1300) and unknown authorship, in Corpus Christi College, Cambridge.

4. A metrical version of the Book of Psalms, of about the same age as No. 3, in the same college. Other MSS. of a similar version are in the Bodleian and in the British Museum. They contain emendations and revisions, their orthography is more modern, and they are remarkable for being the first attempts of *translation* into English; they follow the Gallican version of the Latin Psalter, which is Jerome's correction according to the Greek text of Origen's Hexapla. That version was adopted toward the close of the sixth century in Gaul, and somewhat later in Britain.

Subjoined is presented Psalm C in the two forms of the English metrical versions:

ORIGINAL.	REVISION.
<i>C. C. C. Cantab. MS. 278.</i>	<i>Cotton MS. Vespasian D. vii.</i>
Mirth to god al erthe that es	Mirthes to lauerd al erthe that es,
Serves to louerd in faines.	Serues to lauerd in fainenenes.
In go yhe ai in his siht,	Ingas of him in the sight
In gladnes that is so briht	In gladeschip bi dai and night.
Whites that louerd god is he thus,	Wite ye that lauerd he god is thus,
He us made and our self noht us,	And he us made and ourself noght us;
His folke and shep of his fode:	His folk and schepe of his fode;
In gos his yhates that are gode:	In gas his yhates that er gode:
In schrift his worches belive,	In schrift his porches that be,
In ympnes to him yhe schrive.	In ympnes to him schriue yhe.
Heryhes his name for louerde is	Heryes oft him name swa fre,
hende,	
In all his merci do in strende and	For that lauerd soft es he.
strende.	In euermore his merci esse
	And in strende and strende his soth
	nesse.

5. William de Schorham, vicar of Chart Sutton, near Leeds, in Kent, during the first half of the fourteenth century translated the Psalms into English. His version of Psalm xxiii. (Latin xxii.) may be compared with that of Hampole given below, who was his contemporary:

Our Lord gouerneth me, and nothyng shal defailen to me; in the stede  
of pasture, he sett me ther.

He norissed me vp water of fyllynge; he turned my soule fram the  
fende.

He lad me vp the bistiges of rightfulness; for his name.

For yif that ich haue gon amiddes of the shadowe of deth; Y shall  
nought douten iuels, for thou art wyth me.

Thy discipline and thyn amending; comforted me.

Thou madest radi grace in my sight; ogayns hem that trublen me.

Thou makest fatt myn heued wyth mercy; and my drynke makand  
drunken ys ful clere.

And thy merci shal folwen me; alle daies of mi lif.

And that ich wonne in the hous of our Lord; in lengthe of daies.\*

6. Schorham's Translation and *The Prose Version* of the Psalter, by Richard Rolle, hermit of Hampole, near Doncaster, executed before the middle of the fourteenth century, are the *first prose translations* into English of which we have authentic information. It is certain that Rolle, or, as he is generally called, Hampole, translated the psalms and hymns of the Church into English prose, with a comment subjoined to each verse; he likewise prepared a *metrical* version of the seven penitential psalms, and a paraphrase in verse on portions of Job, as well as a profuse paraphrase on the Lord's Prayer. In the prologue of the *prose* version of the Psalter Hampole says: "In this worke y seke no straunge Englishe bot esiest and comuneste and sich that is moost lyche to the Latyne: so that thei that knoweth not the Latyne by the Englishe may com to many Latyne wordis. In the translacione y folewe the letter as much as I may and thore y fynde no proper Englice I folewe the wit of the wordis so that thei that shal reede it thar not drede erryng. In expownyng I folewe hooly Doctors, and resoun: reprovyn synne. . . . Ffor this boke may comen into summe envyous manns honde . . . and such wolde seye that I wiste not what I seyde, and so do

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\* Forshall and Madden, *Wycliffite Versions*, Preface I., iv.



harme to hymself and to othur." After the prologue, follows:  
 "Here bigynneth the Sauter. *Psalmus primus. Beatus vir.*—  
 In this psalme he spekith of Crist and his folewris blaundish-  
 yng to us, bihotyng blisfulhede to rightwise men. Sithen he  
 speketh of veniaunce of wikkede men that thei drede peyne,  
 sith thei wolle not loue ioye. He begynneth at the goode  
 man and seith, *Blessed is that man the whuche ghede not in the*  
*counsel of the wikkede, and the wey of synfule stood not, and in*  
*the chayer of pestilence satte not.*"

Subjoined is Psalm xxiii. (Latin Psalm xxii.) from Ham-  
 pole's version of the Gallican Psalter:

Our lord gouerneth me and nothyng to me shal wante: stede of pas-  
 ture that he me sette.

In the water of hetyng forth he me brougte: my soul he turnyde.

He ladde me on in the streetis of rygtwysnesse: for his name.

For win gif I hadde goo in myddil of the shadewe of deeth: I shal not  
 dreede yueles, for thou art with me.

Thi geerde and thi staf: thei haue coumfortid me.

Thou hast greythid in my sygt a bord: agen hem that angryn me.

Thou fattide myn heued in oyle: and my chalyis drunkenyng what is  
 cleer.

And thi mercy shal folewe me: in alle the dayes of my lyf.

And that I wone in the hous of oure lord in the lengthe of dayes.

7. There are two other *prose* versions of the Psalter; the first  
 in the Harleian Library (No. 93, D. 2); Psalm ii. 1, with  
 the gloss, is of this version; "*Quare fremuerunt gentes.*—Why  
 gnastes the gens, and the peple thoughte ydil thingis?—The  
 prophete snybband hem that tourmentid crist saies, whit the  
 gens thoo were the knyttes of rome that crucified crist, gnasted  
 as bestes with oute resoun: and the peple thoo were the iewes,  
 thoughte vaynte thoughtes: that was to holde crist ded in sep-  
 ulcre that thei might not doo, forthi in veyne thei traueilde."

The second MS. is an imperfect copy of a translation of  
 the Psalter from Psalm lxxxix. to cxviii. (King's Library, No  
 1517). "*Psalmus 89* (Latin Vulgate). *Domine refugium.*—

Lord thou art made refute to us fro generacioun to generacioun.—Here the profete, aftir sharp reprouyng of vicious men, was mouid of the hooly goost to ymagin and to knowe that malicious enmytee and feers pursuyng wole sue sone aftir.”

8. Lewis (*History of the Translations of the Bible*) mentions a MS. in the Library of Benet College, Cambridge, containing a gloss on the Gospels of St. Mark and St. Luke, the Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians (the apocryphal Epistle to the Laodiceans), Thessalonians, Timothy, Titus, Philemon, and Hebrews, of which the subjoined specimens were communicated to him by Dr. Waterland:

St. Mark i. 1, And he prechyde sayande, a stalworther thane I schal come efter me of whom I am not worthi downfallande, or knelande, to louse the thwonge of his chawcers; vi. 22, When the doughtyr of that Herodias was in comyn and had tombylde and pleside to Harowde, and also to the sittande at mete, the king says to the wench; xii. 1, A man made a vynere and he made aboute a hegge and grofe a lake and byggede a tower; xii. 38, Be se ware of the scribes whylke wille go in stolis and be haylsede in the market and for to sit in synagogis in the fyrste chayers; St. Luke ii. 7, . . . and layde hym in a cratche: for to hym was no place in the dyversory.

Lewis says the comment accompanying this version greatly resembles that of Hampole on the Psalter; but the question whether Hampole be the author or not cannot be decided. The authorship thus far is purely conjectural, though the work itself is the most important in the field of English translation down to that period.

9. A MS. in the British Museum, written in the northern dialect, contains the Gospels for the Sundays throughout the Church year, with an exposition; date and authorship are unknown. The following is a specimen:

ST. JOHN I. 19-28.

And this is the testimoninge of Ion when the Iues of ierulm sent prestes & dekenes vnto Ion baptist forto aske him what ertow: And he

graunted what he was & ayensaide noyt. And he graunted & said: for y nam nonyt crist. And hii asked him, what ertow than, ertow ely? And he answered, I am nouyt ely. And hii saiden, Ertow a ꝑphete? And he answered and said, nai. And hii said to him, what ertow, that we may yif answer to hem that sent us, what sais tow of the seluen? I am a uoice of the criand in desert that dresceth our lordes wai as Isaie saith. And hii that were sent thei were of phariseus. And hii asked him and said to him wharto baptizes too, yif thou ne-be noyt crist, ne heli ne prophete? Ion answered to hem and saide, I yow baptize in water fforsothe he stode in middes of you that ye ne wot nouyt, he scal com efter me that is made tofore me of whom inam nouyt worthi to undo the thwonge of his schoes. Thes thinges ben don in bethaine beyond iordan ther Ion baptized.

The purport of these different translations may only be divined; in many instances they appear to have been made for the instruction of the clergy, many of whom, being ignorant of Latin and Greek, needed just such helps; they may also have been made for occasional use by those of the highest culture among the nobility, as intimated in the speech of Sir Thomas More, and in a funeral sermon preached by Archbishop Arundel on Anne of Bohemia, wife of Richard II., to the effect that she was in the habit of reading the Gospels in the vulgar tongue with divers expositions. In all probability both Sir Thomas and the archbishop refer to these versions; but for all practical purposes they might not have existed at all, for they were never published, nor put in general circulation. Those who used them were either priests or unexceptionally good Catholics, for whose benefit the glosses and comments were likewise added. At the period in question, the earlier part of the first half of the fourteenth century, to which these versions have been referred, the people did not crave a version of the Scriptures in the vulgar tongue, and therefore there was no occasion whatever on the part of the Church to forbid it. But matters stood very different in the time of Arundel and More, as we shall point out in a subsequent paragraph.

There still remains to be considered the positive assertion\* that John de Trevisa, Vicar of Berkeley, in the county of Gloucester, who was a native of Cornwall, translated the Old and New Testaments into English at the desire of Lord Berkeley, his patron. Horne supposes that as no part of this translation has ever been printed, the alleged translation of the whole Bible seems to have been confined to a few isolated passages scattered through his works, or which were painted on the walls of the chapel at Berkeley Castle. Trevisa lived about the period of Wiclif, and whatever he did in the way of translation must have been done at that time or very soon after, for he had completed the *Polychronicon* of Ranulph of Chester in A. D. 1387. Dr. Waterland, who examined his writings, extracted for Mr. Lewis's use in his history the following passages:

St. Matt. xviii. 32, I forgave the al thy det bycause thou praydest me, wicked servant; xxv. 18, The slowe servant hidde his lorde's talent in the erthe; xxvii. 19, Moche have I suffred by syghte bycause of him; St. Luke xi. 45, My lord taryeth to come. . . . If a servant begynneth to drink, and is dronken, and smiteth and beateth the meyny his lord shall come. . . .; xix, 13, 16, The nobleman called his servauntes and bytoke hem ten mnas, and he saide to these servauntes marchaundise with it tyll I come . . . Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge power over ten cities.

These are all the known attempts of translations of the Holy Scriptures into English down to the time of Wiclif of which I have been able to get information from Lewis's *History of the Translations of the Bible*; Johnson's *Historical Ac-*

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\* The assertion rests on very slender foundation. Caxton, in the *Prohemye* to his edition of the *Polychronicon*, says: "At the request of Lord Berkeley, Trevisa translated the said book, the Bible, and Bartholomæus *de proprietate rerum*." Bale (*Script. Illustr.*, p. 518. Basel, 1557) repeats Caxton, Ussher (*Hist. Dogmat.*, p. 346) repeats Bale, Wharton (*Auctar.*, p. 348) repeats Ussher, and Fuller (*Church Hist.*, and vol. i. p. 468) calls the revised Wiclifite version Trevisa's masterpiece. King James' translators actually say in their preface of early English versions, that in "King Richard's dayes, John Trevisa translated them into English."

*count*, etc., reprinted in vol. iii. of Bishop Watson's *Collection of Theological Tracts*; Newcome's *View of the English Biblical Translations*, Dublin, 1792; Baber's *Historical Account*, etc., prefixed to his edition of Wiclif's New Testament, 1810; Forshall and Madden, *Preface* to Wiclif's Bible; and the exhaustive statements in the preface to Bagster's *English Hexapla*, from which some of the samples have been transcribed. If there *are* others, their existence has not been made known to the world.

It has also been alleged (by Stow) that Reginald Pecocke, bishop of Chichester, A. D. 1450, made an English version of the Bible. But Lewis says that in his (MS.) account of that prelate's life he has shown the error of the statement, and that the biblical labors of Pecocke were confined to the translation of passages of the Bible quoted in his writings, of which the following are specimens:

S. Matth. xxviii. 19, 20, Go ye therefore and teche ye alle folkis, baptizing hem in the name of the fadir and of the sone and of the holi goost; teching hem to keep alle thingis whatever thingis y haue comaundid to you; S. Mark xvi. 15, 20, Go ye into al the world, and preche ye the gospel to every creature. . . . Thei forsothe goyng forth prechiden everywhere; St. John xxi. 25, Mo myraclis Crist dide, than ben written in this book, which if they weren written, al the worlde though it were turned into bokis, schulde not take and comprehende; Effes. iv. 5, Oon is the Lord, oon feith, and oon baptism; Ebrues vii. 7, The lesse worthi is blessid of the more worthi.

These are certainly very remarkable renderings for the times, and what the times were in the way of learning may be gathered from two or three significant facts. When Fitz-Ralph, archbishop of Armagh, sent (A. D. 1357) several of his secular priests to Oxford to study divinity, they were compelled to return for the almost incredible reason that they could not buy a copy of the Bible there. Wiclif charged the clergy of his day that they "left the Holy Scriptures to study heathen men's laws, and worldly covetous priests' traditions or the civil

and canon law."\* Æneas Sylvius, afterward Pope Pius II., said of the Italian priests that they had not even read the New Testament.† Robert Stephens states that some Sorbonists being asked where a certain passage occurred in the New Testament, replied that they had seen it in Jerome on the Decrees, but they did not know what the New Testament was. Indeed the ignorance of the clergy of the period almost beggars belief, for we have it on the testimony of Wiclif, Clemangis, Beleth, and others, that the majority were unable to read Latin or con their psalter.

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## CHAPTER III.

### WICLIFITE VERSIONS.

WHETHER this, the simplest mode of spelling Wiclif, is more authentic than Wyclif, Wycliffe, and Wicliffe, I cannot determine; I adopt that given in the title on account of its simplicity: the pronunciation of the name is the same throughout.

John Wiclif was born in 1324, it is thought, in the parish of that name, near Richmond in Yorkshire. It seems an established fact that he studied at Oxford, although reliable data concerning his early career there and the greater portion of his life have not come to light. Similar obscurity hangs over his earliest writings, and there is nothing certain as to his public life except the prominent part he bore in resisting the Mendicants, denouncing their blasphemy in likening their institutes to the Gospels, their founder to the Saviour, and branding the higher members of the orders as hypocrites, and the lower as common, able-bodied beggars, who ought not

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\* *Great sentence of curse expounded*, MS.

† Hody, *De Bibl. textibus*. p. 464.

to be permitted to infest the land. From 1361 to 1365 he was warden of Baliol Hall, rector of Fylingham, and warden of Canterbury Hall. His reputation for learning and judgment must have been very considerable, for he was appointed a royal chaplain, and in 1374 sent, probably through John of Gaunt's influence, to Bruges as second in a commission to treat with the papal legate to effect an understanding on the differences between the king of England and the pope. On his return to England the crown presented him with the prebend of Aust in Worcestershire, and the rectory of Lutterworth in Leicestershire, which he held until his death. The details relating to his ecclesiastical and theological status do not belong here, apart from their connection with the translation of the Bible, which probably would never have been executed but for his nearer acquaintance with Rome at Bruges, which led him to champion the cause of freedom and truth against the spiritual despotism and lying pretensions of the papacy. There was not in all England at the time, and for two hundred and fifty years later, an abler and bolder man than Wiclif; and it is a great mistake to represent him either as deficient in learning and scholarship or in judgment. But a man who did not hesitate to call the pope "Anti-christ," "the proud, worldly priest, the most cursed of clip-pers and purse-kervers," who told the *people* in plain, bold, terse Saxon, and the *theologians* at Oxford in terms of the most consummately skilful language of the schools, that, according to the true teaching of Holy Scripture, the papacy, with its sacerdotalism, pardons, indulgences, excommunications, absolutions, pilgrimages, images, and transubstantiation, was a gigantic fraud—such a man could not escape the hatred of the Roman hierarchy, and being consigned, as far as they were able to consign him, to the never-dying flames invented for the peculiar benefit of heretics like Wiclif.

It is generally stated that it was only during the last ten



years of his life that Wiclif was engaged upon the translation of the Scriptures. The statement lacks proof, and in the absence of proof, with the undoubted evidence of his splendid scholarship and theological and metaphysical skill, it seems safer to agree with Baber, that "from an early period of his life he had devoted his various learning and all the powerful energies of his mind to effect this, and at length, by intense application on his own part, and with some assistance from a few of the most learned of his followers, he had the glory to complete a book which alone would have been sufficient (or at least ought) to have procured him the veneration of his own age and the commendations of posterity."

In 1379 Wiclif was struck with partial paralysis at Oxford. The friars, believing that the attack would end fatally, despatched four picked men to the supposed moribund to make him, if possible, recant. When they had poured their absurdities into his ears until his patience could stand it no longer, the imagined dying man looked at them sternly, and, in a voice anything but dying, exclaimed, "I shall not die, but live, to declare the evil deeds of the friars." He recovered, and was permitted in the following year to finish the translation of the whole Bible. In 1382 he was condemned by the convocation at Oxford, and two years later, on Innocent's Day, 1384, during the celebration of the mass in the parish church at Lutterworth, he was struck again with paralysis, and died on the last day of the year.\*

Wiclif's translation of the Bible is the first *English* transla-

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\* All that is thus far known of Wiclif may be gleaned from the works on his Life by Lewis, London, 1720; Gilpin, *Ib.*, 1766; Vaughan, *Ib.*, 1828, 1831; and in a monograph, 1853; Le Bas, 1832; Baber, Preface to Wiclif's New Testament, 1810; Lechler, *Johannes von Wiclif*, Leipzig, 1873; Forshall and Madden's edition of Wiclif's Bible, Oxford, 1850; and Montagu Barrows' *Wiclif's Place in History*, London, 1882; this volume contains three lectures delivered at Oxford, which from original sources of information, supply much valuable matter on the subject of the theological views of Wiclif.



tion that was *published*. What we understand by the term "published" is altogether different from the sense it bore before the introduction of printing. Publication before that period meant one or all of several things. An author would either employ copyists to multiply transcripts of his work, which were offered for sale, or he would deposit his work in some convent or college library, where it might be consulted or copied by learned men; or he might do both; or he might in some way make publicly known the contents of his work, and enable those desirous of securing copies of it to have their wishes gratified. In illustration of the last method may be mentioned the case of Giraldus Cambrensis, who lived in the reign of Henry II., and accompanied Baldwin, Archbishop of Canterbury, on his journey through Wales to preach the crusades. Giraldus, wishing to publish some of his works, had a pulpit erected in an open thoroughfare at Brecon, from which he read them aloud to all passers-by, who, if any desired to obtain copies, might have opportunity to get them transcribed.

Applying this to Wiclif's version, his diligence in the direction of publication must have been very great, for, in spite of the prohibition of 1408, numerous copies\* of it have come down to us, and the testimony of his enemies is decisive on this point. Knyghton says:

"The Gospel which Christ delivered to the clergy and doctors of the Church, that they might themselves sweetly administer to the laity and to weaker persons with the hunger of their mind according to the exigency of the times, and the need of persons, did this Master John Wiclif translate out of Latin into Englishe, . . . whence through him it became vulgar and more open to the laity and women who could read than it used to be to the most learned of the clergy, even to those of them who had the best understanding. . . . And in this way the Gospel pearl is cast abroad, and trodden under foot of swine, and that which used to

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\* At least one hundred and seventy copies, all written before A. D. 1430.

be precious to both clergy and laity is rendered, as it were, the common jest of both. The jewel of the clergy is turned into the sport of the laity, and what was hitherto the principal talent of the clergy and doctors of the Church is made forever common to the laity."

What is known as Wiclif's version was made from the Latin of the Vulgate—*i. e.*, from Jerome's version, or from such copies as passed for it. On the authority of Forshall and Madden, the text of that version, from Genesis to Baruch iii. 20, where it abruptly ends with the second word of that verse, is the work of Nicholas de Hereford,\* an English ec-

\* He was Vice Chancellor of Oxford, recanted; was made Chancellor (1394) and Treasurer (1397) of the Cathedral of Hereford, but retired to the Carthusian Monastery at Coventry, where he died. He was a fine scholar. The place where he left off is marked by the entry: *Explicit translacionem Nicholay de Herford*. Two MSS. of his translation are preserved in the Bodleian Library: one the original, the other a contemporaneous copy by another hand. Hereford's renderings are very literal, *e. g.*, *et viso eo*, "and him seen," he still employs Anglo-Saxon idioms, he omits the *s* as the sign of the possessive, uses *be* in a future sense, and the feminine termination in *ster*, but instead of the earlier ending *enne* he has *inge*, with *to* prefixed.

Wiclif likewise is extremely literal, *e. g.*, St. John i. 5, "derknesses"; 13, "bloodis"; iii. 18, "believeth in to him"; 29, "joyeth in joy"; iv. 47, "bigan to die"; 52, "had him better"; v. 28, "all men that ben in buriels." (See Eadie, *The English Bible*, i. 65, 66.)

It may not be unimportant to note here the order of the books observed in the Wicliffe versions:

#### OLD TESTAMENT.

Genesis,	III Esdras,	Daniel,
Exodus,	Tobias,	Hosea,
Leviticus,	Judith,	Joel,
Numbers,	Esther,	Amos,
Deuteronomy,	Job,	Obadiah,
Joshua,	Psalms,	Jonah,
Judges,	Proverbs,	Micah,
Ruth,	Ecclesiastes,	Nahum,
I Kings (I Samuel),	Song of Solomon,	Habakkuk,
II Kings (II Samuel),	Wisdom,	Zephaniah,
III Kings (I Kings),	Ecclesiasticus,	Haggai,
IV Kings (II Kings),	Isaiah,	Zechariah,
I Chronicle,	Jeremiah,	Malachi,
II Chronicle,	Lamentations,	I Maccabees,
I Esdras,	Baruch,	II Maccabees.
II Esdras,	Ezekiel,	

clesiastic; the balance of the Old Testament and the Apocrypha, as well as the whole of the New Testament, are ascribed to Wiclif. The first or original text of the version was completed about 1380; a revision of it was made by Richard Purvey, and completed about 1388. The prologue to this revision, which is exceedingly valuable and interesting, but very lengthy (it covers sixty quarto pages in Forshall and Madden's edition), is supposed to be from the pen of Purvey, and illustrates very fully the difficulties of translation. One or two extracts will furnish the reader with much useful information, and acquaint him with the style, purpose, and method of the writer:

For these resons, and othere, with comune charite to saue alle men in oure rewme, whiche God wole haue sauid, a symple creature hath translaid the bible out of Latyn into English. First, this symple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe, and thanne to studie it of the newe, the

## NEW TESTAMENT.

Matthew,	II John,	Colossians,
Mark,	III John,	I Thessalonians,
Luke,	Jude,	II Thessalonians,
John,	Romans,	I Timothy,
Acts,	I Corinthians,	II Timothy,
James,	II Corinthians,	Titus,
I Peter,	Galatians,	Philemon,
II Peter,	Ephesians,	Hebrews,
I John,	Philippians,	Revelation.

In MS. Caius and Emmanuel Coll., Cambridge:

Matthew,	Philippians,	Acts,
Mark,	Colossians (Laodiceans),	James,
Luke,	I Thessalonians,	I Peter,
John,	II Thessalonians,	II Peter,
Romans,	I Timothy,	I John,
I Corinthians,	II Timothy,	II John,
II Corinthians,	Titus,	III John,
Galatians,	Philemon,	Jude,
Ephesians,	Hebrews,	Revelation.

text with the glose, and othere doctouris, as he mighte gete, and speciali Lire on the elde testament, that helpide ful myche in this werk; the thridde tyme to counseile with elde gramariens, and elde dyuynis, of harde wordis, and harde sentencis, hou tho mighten best be vnderstonden and translaid; the iiij. tyme to translate as cleerli as he coude to the sentence, and to haue manie gode felawis and kunnynges at the correcting of the translacioun. First it is to knowe, that the best translating is out of Latyn into English, to translate aftir the sentence, and not oneli after the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; and if the lettre mai not be suid in the translating, let the sentence euere be hool and open, for the wordis owen to serue to the entent and sentence, and ellis the wordis ben superflu either false. In translating into English, manie resolucions moun make the sentence open, as an ablatif case absolute may be resoluid into these thre wordis with couenable verbe, *the while, for, if*, as gramariens seyn; as thus, *the maistir redinge, I stonde*, mai be resoluid thus, *while the maistir redith, I stonde*, either, *if the maistir redith*, etc. either *for the maistir*, etc.; and sumtyme it wolde acorde wel with the sentence to be resoluid into *whanne*, either into *aftirward*, thus, *whanne the maistir red, I stood*, either *aftir the maistir red, I stood*; and sumtyme it mai wel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word *et*, that is *and* in English, as thus, *arescentibus hominibus præ timore*, that is, *and men shulen wexe drie for drede*. Also a participle of a present tens, either preterit, of actif vois, either passif, may be resoluid into a verb of the same tens, and a coniunccioun copulatif, as thus, *dicens*, that is, *seyng*, mai be resoluid thus, *and seith* either *that seith*; and this wole, in manie placis, make the sentence open, where to Englishe it aftir the word, wolde be derk and douteiful. Also a relatif, which mai be resoluid into his antecedent with a coniunccioun copulatif, as thus, *which renneth, and he renneth*. Also whanne oo word is oonis set in a reesoun, it mai be set forth as ofte as it is vnderstonden, either as ofte as reesoun and nede axen: and this word *autem*, either *vero*, mai stonde for *forsothe*, either for *but*, and thus I vse comounli; and sumtyme it mai stonde for *and*, as elde gramariens seyn. Also whanne rightfull construccioun is lettid bi relacion, I resolue it openli, thus, where this reesoun, *Dominum formidabunt aduersarij ejus*, shulde be Englisshid thus bi the lettre, *the Lord hise aduersaries shulen drede*, I Englishe thus bi resolucioun, the aduersaries of the Lord *shulen drede him*; and so of othere resons that ben like. . . .

. . . Also Frenshe men, Beemers and Britons han the bible, and othere bokis of deuocioun, and of exposicioun, translaid in here modir lan

gage; whi shulden not English men haue the same in here modir langage, I can not wite, no but for falsnesse and neegligence of clerkis, either for oure puple is not worthi to haue so greet grace and ghifte of God, in peyne of here old synnes. God for his merci amende these euele causis, and make oure puple to haue and kunne, and kepe truli holi writ, to lijf and deth! But in translating of wordis equiuok, that is, that hath many significacions vndur oo lettre, mai lightli be pereil, for Austyn seith in the ij. book of Cristene Teeching, that if equiuok wordis be not translatid into the sense, either vndurstanding, of the autour, it is errour; as in that place of the Salme, *the feet of hem ben swifte to shede out blood*, the Greek word is equiuok to *sharp* and *swifte* and he that translatide *sharpe feet*, erride, and a book that hath *sharpe feet* is fals, and mut be amendid; as that sentence *vnkynde yhonge trees shulen not gheue deep rootis*, owith to be thus, *plauuntingis of anoutrie shulen not gheue depe rootis*. Austyn seith this there. Therefore a translatour hath greet nede to studie wel the sentence, both bifore and aftir, and loke that such equiuok wordis acorde with the sentence, and he hath nede to lyue a clene lif, and be ful deuout in preiers, and haue not his wit ocupied about worldli thingis, that the Holi Spiryte, autour of wisdom, and kunnyng, and truthe, dresse him in his werk, and suffre him not for to erre. Also this word *ex* signifieth sumtyme *of*, and sumtyme it signifieth *bi*, as Jerom seith; and this word *enim* signifieth comynli *forsothe*, and, as Jerom seith, it signifieth *cause thus, forwhi*; and this word *secundum* is taken for *aftir*, as manie men seyn, and comynli, but it signifieth wel *bi*, eithir *vp*, thus *bi yhoure word*, eithir *vp yhoure word*. Manie such aduerbis, coniuncciouns, and preposiciouns ben set ofte oon for a nother, and at fre chois of autouris sumtyme; and now tho shulen be taken as it accordith best to the sentence. Bi this maner, with good lyuyng and greet trauel, men moun come to trewe and cleer translating; and trewe vndurstanding of holi writ, seme it neuere so hard at the bigynning. God graunte to us alle grace to kunne wel, and kepe wel holi writ, and suffre ioiefulli sum peyne for it at the laste! Amen.

From the same source (Forshall and Madden) is taken this passage contained in the prologue to St. Luke, in a commentary upon the Gospels believed to be of Wiclif's composition:

Herfore [a pore] caityf,\* lettid fro prechyng for a tyme for causes knowun of God, writith the Gospel of Luk in Englysh, with a short ex-

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\* A favorite phrase of Wiclif's to designate himself.

posicioun of olde and holy doctouris, to the pore men of his nacioun which kunnen litil Latyn ether noon, and ben pore of wit and of worldli catel, and netheles riche of good will to please God. Firste this pore caitif settith a ful sentence of the text togidre, that it may well be knowun fro the exposicioun; aftirward he settith a sentence of a doctour declarynge the text; and in the ende of the sentence he settith the doctouris name, that men mowen know verili hou fer his sentence goith. Oneli the text of holi writ, and sentence of old doctouris and appeuyd, ben set in this exposicioun.

From *The Apology for the Lollards*, likewise ascribed to Wiclif, and published by the Camden Society, as reprinted in Marsh's *English Language*, etc., p. 367, I present a short section, just enough, in connection with the former extract, to illustrate Wiclif's style, argument, and language, and to place the intelligent reader with a fair modicum of grammatical knowledge in a position to form an independent judgment of the versions about to be brought under his notice:

An other is this that is put and askid, that ilk prest may vse the key in to ilk man. To this, me thinkith, I may well sey thus, syn al power is of God, and, as the gospel seith, ther is no power but of God, ne man may do no thing, but if he giue him the might; as Crist seith, ye may with out me do no thing, that onely a man vse his power in to ilk thing, as God werkith by him, and lefith him to vse it vnblamfully, and no forther, and fro that may no manne lette him. And this is that we sey, that we may of right so, if ther be ani vsing of power, or callid power, that is not bi Crist, that is no power, but fals pride, and presumid, and ouli in name, and as to yhend and effect is nowght. Neuertheles, a man is seid to haue power, and leue to vse power, in many wyse, as sum bi lawe and ordre of kynd, sum bi lawe and ordre of grace, and some bi lawe and ordre made and writun. And so it is seid by lawe that is mad of the kirk, that ilk prest hath the same power to vse the key in to ani man in tho poynt of deth, as the pope; but not ellis, not but autorite in special be geuun to him of the kirk ther to. But if it be askid, if ilk prest mai vse the key in to ilk man, that is to say, to assoile him, or ellis to bind him fro grace, it semith opunly that ilk prest may not asoile ilk to bring him to heuyn; for the gospel seith, that Crist in a coost of the Jewis might not do ani vertu ther, for the vntrouth, not but helid a few seek, the handus leyd vpon, and he maruelid for ther vntrowth; than, wan Crist, tha<sup>t</sup> is God Almighty, and of his absolut power may al thing. and

no thing is vnpossible to him, nor no thing may agen stond him, and yhet may not of his ordinat power yhele the folk for ther vntrowth, and vndisposicioun, and vnabilite to reseyuē, mich more ani other beneth may not help, but after the disposicioun of him that receyuith. Al so it semith bi this, that the pope may not bring in to grace, ne bles, him that lastith in vntrowth, and in ther synnis; os it semith bi Jewes and Saracenis and other swilk, os is witnessid, and of feithful witness. Also God gaue him no farrer power, not but asoyl hem that wil leue ther synne, or to bynd hem and curse that wil dure ther inne. And bi so the same resoun none other prest may not excede. And if it be axid wether ilk prest hath as mykil power as the pope, as a nenist God, it semith to me that is foly to a ferme in this case oither yhie or nay, be for that it mai be schewid out of Holi Writte. And so it semith al so to me it is foly ani prest to presume him to haue euyn power with ilk other, be for that he may ground him in the feith; and foli it were to deme to ani man any power that God hath geuun to him, or the vsyng ther of; for certeyn I am, how euer ani man tak power to him, or vse power, it profith not, but in as myche as God geuith it, and wirkith with it, and confermith it; and certayn I am, that the power that God gaue Petre, he gaue it not to him alone, ne for him alone, but he gaue it to the kirk, and for tho kirk, and to edifying of al the kirk; os he geuith the sigght of the ee, or the act of ani membre of the body, for help and edifying of al the body.

For the purpose of examination four specimens of the Wiclifite versions, two from the Old and two from the New Testament, are subjoined. In the first, Psalm ciii., the Latin text from the Surtees Psalter, which may have been that from which Hereford translated, is placed above the text of Hereford, and immediately under it the text of the Authorized Version, so that the reader may see at a glance the agreements and differences. In the subsequent passages the Wiclifite text only will be given.

## PSALM CII. (CIII).

1. Benedic, anima mea, Dominum; et omnia interiora  
 Bless thou, my soul, to the Lord; and all thingus that withinne  
 Bless the Lord, O my soul; and all that is within  
     mea nomen sanctum ejus!  
     me ben to his holi name!  
     me, *bles* his holy name!



2. Benedic, anima mea, Dominum! et noli oblivisci  
 Bless thou, my soule, to the Lord! and wile thou not forgete  
 Bless the Lord, O my soul, and forget not  
     omnes retributiones ejus.  
     alle the gheldingus of him.  
     all his benefits.
3. Qui propitius fit omnibus iniquitatibus tuis; qui sanat omnes  
 That hath mercy to alle thi wickidnessis; that helith alle  
 Who forgiveth all thine iniquities; who healeth all  
     languores tuos.  
     thin infirmytees.  
     thy diseases.
4. Qui redemit de interitu vitam tuam; qui coronat te in  
 That agheen bieth fro deth thy life; that crouneth thee in  
 Who redeemeth thy life from destruction; who crowneth thee *with*  
     miseratione et misericordia.  
     mercy and mercy doingis.  
     lovingkindness and tender mercies.
5. Qui satiat in bonis desiderium tuum;  
 That fulfilleth in goode thingus thi diseyr;  
 Who satisfieth thy mouth with good *things*;  
     renovabitur sic ut aquilæ juventus tua.  
     schal be renewid as of an egle thiyh outhē.  
     *so that* thy youth is renewed like the eagle's.
6. Faciens misericordias Dominus,  
 Doende mercies the Lord,  
 The Lord executeth righteousness,  
     et iudicium omnibus injuriam patientibus.  
     and dom to alle men suffrende wrong.  
     and judgment for all that are oppressed.
7. Notas fecit vias suas Moysi;  
 Known he made his weies to Moises;  
 He made known his ways unto Moses,  
     fillis Israel voluntates suas.  
     and to the sones of Israel his willis.  
     his acts unto the children of Israel.
8. Misericors et miserator Dominus,  
 Reewere and merciful the Lord,  
 'The Lord *is* merciful and gracious,  
     patiens et multum misericors.  
     long abidende and myche merciful.  
     slow to anger, and plenteous in mercy.



9. Non in finem irascitur,  
 In to euermore he shal not wrathen,  
 He will not always chide,  
     neque in æternum indignabitur.  
     ne in to withoute ende he shal threte.  
     neither will he keep *his anger* for ever.
10. Non secundum peccata nostra fecit nobis,  
 Aftir oure synnes he dide not to vs,  
 He hath not dealt with us after our sins;  
     neque secundum iniquitates nostras retribuit nobis.  
     ne aftir oure wickidnessis he ghelde to us.  
     nor rewarded us according to our iniquities.
11. Quia secundum altitudinem coeli a terra,  
 For aftir the heighte of heuene fro erthe,  
 For as the heaven is high above the earth,  
     confirmavit Dominus misericordiam suam super timentes eum;  
     he strengthide his merci vpon men dredende hym.  
     so great is his mercy toward them that fear him.
12. Quantum distat oriens ab occasu,  
 How myche the rising stant fro the going down  
 As far as the east is from the west,  
     elongavit a nobis iniquitates nostras.  
     aferr he made fro vs oure wickidnessis.  
     so far hath he removed our transgressions from us.
13. Sic ut miseretur pater fillis,  
 What maner wise the fader hath mercy of the sonus,  
 Like as a father pitieth *his* children,  
     ita misertus est Dominus timentibus se:  
     the Lord dide mercy to men dredende hym:  
     so the Lord pitieth them that fear him.
14. Quia ipse scit figmentum nostrum.  
 For he knew oure britil making.  
 For he knoweth our frame,  
     Memento Domine quod pulvis sumus.  
     He recordide for pouder wee be.  
     he remembereth that we *are* dust.
15. Homo sic ut fœnum dies ejus,  
 A man as hey his daghes,  
 As *for* man his days *are* as grass,  
     et sic ut flos agri, ita floriet.  
     as the flour of the feld, so he shal floure out.  
     as a flower of the field, so he flourisheth.

16. Quia spiritus pertransiit ab eo, et non erit,  
 For the spirit shal thurghh passen in hym, and he shal not stonde  
 For the wind passeth over it, and it is gone; [stille;  
 et non cognoscit amplius locum suum.  
 and he shal no more knowen his place.  
 and the place thereof shall know it no more.
17. Misericordia autem Domini a sæculo est,  
 The mercy forsothe of the Lord fro withoute ende,  
 But the mercy of the Lord is from everlasting,  
 et usque in sæculum sæculi super timentes eum,  
 and vnto withoute ende, vpon men dredende hym,  
 to everlasting upon them that fear him,  
 et iustitia ejus super filios filiorum,  
 and the rightwisnesse of hym in to the sones of sones,  
 and his righteousness unto children's children.
18. custodientibus testamentum ejus; et memoria  
 To hem that kepen his testament; and myndeful  
 To such as keep his covenant, and to those that  
 retinentibus mandata ejus ut faciant ea.  
 thei ben of his maundemens to do them.  
 remember his commandments to do them.
19. Dominus in coelo paravit sedem suam,  
 The Lord in heuene made redi his sete,  
 The Lord hath prepared his throne in the heavens,  
 et regnum ejus omnium dominabitur.  
 and his reume to alle shal lordshipen.  
 and his kingdom ruleth over all.
20. Benedicite Dominum omnes angeli ejus;  
 Blisse yhee to the Lord, alle his aungelis,  
 Bless the Lord, ye his angels,  
 potentes virtute, qui facitis verbum ejus,  
 mighti bi vertue doende the woord of hym,  
 that excel in strength, that do his commandments,  
 ad audiendum vocem sermonum ejus.  
 to ben herd the vois of his sermounes.  
 hearkenng unto the voice of his word.
21. Benedicite Dominum, omnes virtutes ejus,  
 Blessith to the Lord all yhee his vertues,  
 Bless ye the Lord, all ye his hosts;  
 ministri ejus qui facitis voluntatem ejus.  
 yhee his seruauus that don his wil.  
 ye ministers of his, that do his pleasure.

22. Benedicite Dominum omnia opera ejus, in omni loco  
 Blessith to the Lord, all yhee his werkis, in alle place  
 Bless the Lord, all his works, in all places  
 dominationis ejus. Benedic, anima mea, Dominum !  
 yhee his domynaciouns. Bless thou, my soule to the Lord !  
 of his dominion. Bless the Lord, O my soul !

Comparison of these three versions will show that Hereford's cannot have been made from the Latin alone: he must have used another version, not Saxon, to account for the new idiom he uses. That version was in all probability the *French* translation of the twelfth century, published by F. Michel in 1860, and given in Marsh, from which a few verses, arranged immediately above the metrical version of the psalms, published by the Surtees Society, are subjoined to illustrate the source of this idiom:

1. Beneis, la meie aneme à nostre Segnor  
 e tres-tutes les coses qui dedenz mei sunt, al saint num de lui.  
*Blisse, my saule, to Laverd ai isse*  
*And alle that with in me ere to hali name hisse.*
4. Chi racated de mort la tue vie;  
 chi coruned tei en misericorde e miseraciuns.  
*That bies fra sterving thi life derli;*  
*That crounes the with rewthes and with merci.*
5. Chi raemplist en bones coses le tuen desiderie;  
 sera renovée sicume d'aigle la tue juvente.  
*That filles in godes thi yherninges al;*  
*Als erne thi yhouthe be newed sal.*
13. Cum faitement at merci li pere des filz  
 Merci ad li Sire des cremanz sei,
14. Kar il conut la nostre faiture.  
 Recorda qui nus sumes puldre.  
*Als rewed es fadre of sones,*  
*Rewed es Laverd, thare he wones.*  
*Of tha that him dredand be;*  
*Fore our schaft wele knawes he.*  
*Mined es he wele in thoght*  
*That dust ere we and worth noght.*

21. Beneisseiz al Segnor, tutes les vertuz de lui,  
li suen ministre, chi faites la voluntad de lui.  
*Blisses to Laverd, alle mightes his,*  
*His hine that does that his wille is.*

In Hereford's version this new idiom is almost literally reproduced.

From the manuscript with the signature I. C., viii. (among the MSS. in the British Museum), confessedly one of the best, is taken the subjoined extract, giving the Song of Moses, Exodus xv.

1. Thanne Moises song, and the sones of Israel, this song to the Lord,  
and thei seiden, Synge ue to the Lord, for he is magnyfiyd  
gloriousli; he castide down the horse and the stiere into the  
see.
2. My strengthe and my preisyng is the Lord, and he is maad to me  
into heelthe, this is my God: y schal glorifie hym the God of  
my fadir: and y schal enhaunce hym.
3. The Lord is a man figten: his name is almagti.
4. He castide down into the see the charis of Farao and his oost, his  
chosun princes weren drenchid in the reed see;
5. The deepe watris hiliden them; they geden down into the depthe  
as a stoon;
6. Lord thy rigt hond is magnyfiyd in strengthe: Lord thy rigt hond  
smoot the enemye:
7. And in the mythilnesse of thi glorie thou hast put down all myn  
adversaryes; thou sentist thine ire that devouride hem as stobil.
8. And watris waren gaderid in the spirit of thi woodnesse, flowing  
watir stood: depe watris waren gaderid in the middis of the  
see.
9. The enemy seide, Y schal pursue and y schal take, y shal departe  
spuylis: my soul schal be fillid: y schal drawe out my swerde;  
myn hond schal sle hem.
10. Thi spirit blew; and the see hilide hem, thei weren drenchid as  
leede, in grete watris.
11. Lord who is lyk thee in strong men: who is lyk thee, thou art  
greet doere in hoolynesse; ferdful and p'isable, and doying  
miracles.
12. Thou heldist forth thin hond, and the erthe devouride hem:

13. Thou were ledere, in thi merci, to thi puple, which thou agen bougtest, and thou hast bore hym in thi strengthe, to thin holi dwellyng place:
14. Puplis stieden and weren wroothe: sorewis helden the dwelleris of Fillistiym.
15. Thane the pryncis of Edom weren disturbid: trembling helde the strong mon of Moab: all the dwelleris of Canaan weren starke.
16. Inward drede falle on hem: and outward drede in the greetnesse . of thin arm. Be thei maad immoovable as a stoon, til thi puple passe lord, til this thi puple passe,
17. Whom thou weldidist, thou schalt brynge hem in, and thou schalt plaunte in the hil of thin eritage: in the moost stidefast dwelling-place which thou hast wrought Lord, Lord thy seyntuarie which thin hondis made stidefast.
18. The Lord schal regne in to the world, and ferth'e.
19. Forsothe Farao a ridere entride with his charis and knygtis in to the see; and the Lord brougte the wattris of the see on him: sotheli the sones of Israel geden bi the drie place, in the myddis of the see.
20. Therefore Marie profetesse, the sister of Aaron, tooke a tympan in her hond, and all the wymmen geden out afir hyr with tym pans cumpanyes:
21. To which sche song before and seide, Synge we to the Lord: for he is magnyfyed \* gloriously, he castide doun into the see the hors and the stiere of hym.

The second extract gives Purvey's revision (from Marsh's *English Language and its Early Literature*, p. 376) of Psalm cii. (ciii. A. V.):

1. Mi soule, blesse thou the Lord; and alle thingis that ben with ynne me, *blesse* his hooli name.
2. Mi soule, blesse thou the Lord; and nyle thou forghete alle the gheldyngis of him.
3. Which doith merci to alle thi wickidnessis; which heeleth all thi sijknnessis.

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\* The spelling in this and other extracts furnished conforms exactly to that found in the original documents. Its retention shows how unsettled and fluctuating it was during the formative periods of the language.

4. Which aghenbieth thi lijf fro deth; which corowneth thee in merci and merciful doynge.
5. Which fillith thi desijr in goodis; thi yhongthe schal be renulid as *the yhongthe* of an egle.
6. The Lord doynge mercies; and doom to alle men suffringe wrong.
7. He made his weies knowun to Moises; his willis to the sones of Israel.
8. The Lord *is* a merciful doer, and merciful in wille; longe abidinge, and myche merciful.
9. He schal not be wrooth with outen ende; and he schal not thretne with outen ende.
10. He dide not to vs aftir oure synnes; neither he gheldide to vs aftir oure wickidnessis.
11. For bi the highnesse of heuene fro erth; he made strong his merci on men dredynge hym.
12. As myche as the eest is fer fro the west; he made fer oure wickidnessis fro vs.
13. As a fadir hath merci on sones, the Lord hadde merci on men dredynge him;
14. For he knewe oure makynge. He bithoughte that we ben dust.
15. A man *is* as hey; his dai schal flowre out so as a flour of the feeld.
16. For the spirit schal passe in hym, and schal not abide; and schal no more knowe his place.
17. But the merci of the Lord *is* fro with out bigynnyng, and til in to with outen ende; on men dredinge hym. And his rightfulness *is* in to the sones of sones.
18. To hem that kepen his testament. And ben myndeful of hise comaundementis; to do tho.
19. The Lord hath maad redi his seete in heuene; and his rewme schal be lord of alle.
20. Aungels of the Lord, blesse yhe the Lord; yhe myghti in vertu, doynge his word, to here the vois of his wordis.
21. Alle vertues of the Lord, bless yhe the Lord; yhe mynystris of hym that doen his wille.
22. Alle werkis of the Lord, blesse yhe the Lord, in ech place of his lordschipe; my soule, blesse thou the Lord.

The third extract places in juxtaposition part of Psalm xlv. (xlv.) in Hereford's version and Purvey's revision.

*Hereford.*

- 2 Oure God refut, and vertue; hel-  
pere in tribulaciouns, that found-  
en vs ful myche.
- 3 Therfore wee shul not drede, whil  
the erthe shal be disturbid; and  
hillis shul be born ouer in to the  
herte of the se.
- 4 Ther souneden, and ben dis-  
turbid the watris of hem; the  
hillis ben disturbid in the strengthe  
of it.
- 5 The bure of the flod gladith the  
cite of God, the alther heghist  
halewide his tabernacle.
- 6 God in the myddel of it shal not  
be stirid; God shal helpen it erli  
fro the morutid.
- 7 Jentilis ben disturbid, and reumes  
be inbowid; he ghaf his vois,  
moued is the erthe.
- 8 The Lord of vertues with vs; oure  
vndertakere God of Jacob.

*Purvey.*

- Oure God, *thou art* refuyt, and 2  
vertu: helpere in tribulacions,  
that han founde vs greetly.
- Therfor we schulen not drede, 3  
while the erthe schal be troblid,  
and the hillis schulen be borun  
ouer in to the herte of the see.
- The watris of hem souneden, and 4  
weren troblid; hillis weren trob-  
lid togidere in the strengthe of  
hym.
- The feersnesse of flood makith 5  
glad the citee of God; the high-  
este God hath halewid his taber-  
nacle.
- God in the myddis therof schal 6  
not be moued; God schal helpe  
it eerli in the great morewtid.
- Hethene men weren disturbid to- 7  
gidere, and rewmes weren bowid  
doun. *God* ghaf his vois, the  
erthe was moued.
- The Lord of vertues *is* with; God 8  
of Jacob *is* oure vptakere.

And the following is a specimen of Purvey's annotations:

## ECCLESIASTES XII.

*Text.*

- 1 *Haue* thou mynde on thi creatour  
in the daies of thi yhongthe, bi-  
fore that the time of thy torment  
come, and the yheris *of thi delh*  
neighe, of whiche thou schalt seie,  
Tho plesen not me.
- 2 *Haue* thou mynde on thi creatour  
bifore that the sunne be derk, and  
the light, and sterrys and the  
mone; and cloude turne aghen  
after reyn.

*Margin.*

1. *thi creatour*; that is, God, that  
made thee of nought to his ymage  
and licnesse. 2. *after reyn*; that  
is, aftir the tribulacioun of celde.
3. *the keperis*; that is, iyen, keper-  
is of the body, bigynnen to faile,  
and to be duelid; and *strongeste*  
*men*; that is, hipis and leggis; and  
*grynderis*; that is, teeth; and  
*seeris*; that is, iyen, set betwixe  
the holis of the heed. 4. *the doris*

- 3 Whanne the keperis of the hous schulen be mouyd, and strongeste men schulen tremble; and grynderis schulen be idel, whanne the noumbre schal be maad lesse, and seeris bi the hoolis schulen wexe derk;
- 4 and schulen close the doris in the street, in the lownesse of vois of a gryndere; and thei schulen rise at the vois of a brid, and alle the doughtris of song schulen wexe deaf.
- 5 And high thingis schulen drede, and schulen be aferd in the weie; an alemaunde tre schal floure, a locuste schal be maad fat, and capparis schal be distried; for a man schal go in to the hous of his euerlastyngnesse, and weileris schulen go aboute in the street.
- in the street; that is, lippis, set in the pleyn place of the face; voise of a brid; that is, the cok; doughtris of song; that is, the eeris, that deliten in melody. 5. be aferd in the weie; that is, in the higher part of soule, and the lower part that hath compassioun on the bodi; for alle men dreden kyndly the deth neyhinge, and to go out of the weye of present liyf; an alemaunde tre schal floure; that is, the heed schal wexe hoor; locuste; that is, the wombe; capparis; that is, coueitis of flesh; go; bi deth; euerlastyngnesse; for he schal neuere turne aghen to present liyf; capparis is an herbe [caper].*

The New Testament, *printed*, will now engage our attention. In order to form an intelligent conception and estimate of that great work, it is necessary to reproduce, as far as we may be able, the material from which the version was made. As there is no positive evidence that Wiclif, Purvey, and their coadjutors possessed such knowledge of Greek and Gothic as would enable them to make independent use of the few manuscripts to which they possibly had access, while there is evidence that they depended in that respect on the light derived from commentators, the Greek text and the version of Ulfilas may be set aside in the comparison of the sources and the products which is now presented. I select for the purpose the first thirteen verses of St. Matthew viii., and furnish, 1, the Anglo-Saxon version from the edition of the University Press at Cambridge, 1858, with Marsh's word-for-word English translation subjoined in italics. 2. The text



of the Clementine version of the Latin Vulgate from the edition of Leander van Ess, Tübingen, 1824, which, though better than any found in England in Wiclif's time, sufficiently resembles that actually used to justify its reproduction for the purpose in hand. 3. The original version of Wiclif. 4. The revision of that text by Purvey, and 5. The Authorized Version. The advantage of such an arrangement is self-evident; the reader may at a glance form his own judgment of the degree of merit attaching to each version.

## ST. MATTHEW VIII.

*Verse 1.*

1. Sodhlice tha se Hælend of tham munte nydher-astah, tha  
*(For) sooth when the Saviour from the mount came-down, there*  
 fyligdon him mycle mænio.  
*followed him great multitudes.*

2. Cum autem descendisset de monte, secutæ sunt eum turbæ multæ.

3. Forsothe when Jhesus hadde comen doun fro the hil, many cumpanyes folewiden hym.

4. But whanne Jhesus was come doun fro the hil, mych puple suede hym.

5. When he was come down from the mountain, great multitudes followed him.

*Verse 2.*

1. Dha genealæhte an hreofla to him and hine to him ge-eadhmedde,  
*Then nighed a leper to him and him(self) to him humbled,*  
 and thus cwædh; Drihten, gyf thu wylt, thu miht me geclænsian.  
*and thus spake; Lord, if thou wilt, thou canst me cleanse.*

2. Et ecce, leprosus veniens adorabat eum, dicens: Domine, si vis, potes me mundare.

3. And loo! a leprouse man cummynge worshipide hym, sayinge: Lord, yhif thou wolt, thou maist make me clene.

4. And loo! a leprouse man cam and worschipide him, and seide: Lord, if thou wolt, thou maist make me clene.

5. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

*Verse 3.*

1. Dha astrehte se Hælend hys hand and hrepode hyne and thus  
*Then outstretched the Saviour his hand and touched him and thus*  
 cwædh, Ic wille; beo geclænsod. And hys hreofla wæs hrædlice  
*spake, I will; be cleansed. And his leprosy was immediately*  
 geclænsod.  
*cleansed.*

2. Et extendens Jesus manum, tetigit eum, dicens: Volo, mundare!  
 Et confestim mundata est lepra ejus.

3. And Jhesus holdynge forthe the hond, touchide hym sayinge, I wole;  
 be thou maad clene. And anoon the lepre of hym was clensid.

4. And Jhesus helde forth the hoond, and touchide hym, and seide, Y  
 wole; be thou maad cleene. And anoon the lepre of him was clensid.

5. And Jesus put forth *his* hand, and touched him, saying, I will; be  
 thou clean. And immediately his leprosy was cleansed.

*Verse 4.*

1. Dha cwædh se Hælend to him, Warna the thæt thu hyt. nænegum  
*Then said the Saviour to him, See that thou it (to) no*  
 men ne secge; ac gang, æteowde the tham sacerde, and bring hym tha  
*man tell; but go, show thee (to) the priest, and bring him the*  
 lac the Moyses bebead, on hyra gecydhnesse.  
*gift that Moses bad, for their information.*

2. Et ait illi Jesus: Vide, nemini dixeris; sed vade, ostende te sacerdoti  
 et offer munus, quod præcipit Moyses, in testimonium illis.

3. And Jhesus saith to hym; See, say thou to no man; but go, shewe  
 thee to prestis, and offre that ghifte, that Moyses comaundide, into wit-  
 nessing to hem.

4. And Jhesus seide to hym; Se, seie thou to no man; but go, shewe  
 thee to the prestis, and offre the ghift that Moyses comaundide, in wit-  
 nessyng to hem.

5. And Jesus saith unto him, See thou tell no man; but go thy way,  
 shew thyself to the priest, and offer the gift that Moses commanded, for  
 a testimony unto them.

*Verse 5.*

1. Sodhlice tha se Hælend ineode on Capharnaum, tha ge  
*(For-) sooth when the Saviour went in to Capernaum, then*  
 nealæhte hym an hundredes ealdor, hyne biddende.  
*nighed (to) him a hundred's captain, him praying.*

2. Cum autem introisset Capharnaum, accessit ad eum centurio, rogans eum.

3. Sothely when he hadde entride in to Capharnaum, centurio neighide to hym preyinge him,

4. And whanne he hadde entrid in to Cafarnaum, the centurien neighede to him and preiede him,

5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

*Verse 6.*

1. And thus cwedhende, Drihten, min cnapa lidh on minum huse lama,  
*And thus saying, Lord, my knave lieth in my house lame,*  
and mid yfle gethread.  
*and with evil afflicted.*

2. Et dicens: Domine! puer meus jacet in domo paralyticus et male torquetur.

3. And said, Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid.

4. And seide, Lord, my child lijth in the hous sijk on the palesie, and is yuel turmentid.

5. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

*Verse 7.*

1. Dha cwædh se Hælend to him, Ic cume and hine gehæle.

*Then said the Saviour to him, I come and him heal.*

2. Et ait illi Jesus: Ego veniam et curabo eum.

3. And Jhesus saith to hym, I shal cume, and shale hele hym.

4. And Jhesus seide to him, Y schal come, and schal heele him.

5. And Jesus saith unto him, I will come and heal him.

*Verse 8.*

1. Dha answarode se hundredes ealdor and thus cwædh, Drihten, ne

*Then answered the hundred's captain and thus said, Lord, not*  
eom ic wyrdhe thaet thu ingange under mine thecene\*; ac cwædh thū an  
*am I worthy that thou in-go under my roof; but speak thy one*  
word, and min cnapa biðh gehæled.  
*word, and my knave will-be healed.*

2. Et respondens centurio ait: Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur puer meus.

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\* c *hard* like k; compare German *Decke*—cover, roof; Latin, *tectum*.

3. And centurio answeyrnge saith to hym, Lord, I am not worthi, that thou entre vndir my roof; but oonly say bi word, and my child shal be helid.

4. And the centurien answeride, and saide to hym, Lord, Y am not worthi, that thou entre vndur my roof; but oonli seie thou bi word, and my childe schal be heelid.

5. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed.

*Verse 9.*

1. Sodhlice ic eom man under anwealde gesett, and ic hæbbe  
*(For-) sooth I am (a) man under authority set, and I have*  
 thegnas under me: and ic cwæðhe to thysum, Gang, and he gædh; and  
*soldiers under me: and I say to this, Go, and he goeth; and*  
 ic cwæðhe to othrum, Cum, and he cymdh; to minum theowe, Wyr  
*I say to (an-) other, Come, and he cometh, to my servant, Do*  
 this, and he wyrcdh.  
*this, and he doeth [or, Work, and he worketh].*

2. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade! et vadit; et alii: Veni! et venit; et servo meo: Fac hoc! et facit.

3. For whi and I am a man ordeynd vnder power, hauynge vndir me knightis, and I say to this, Go, and he goth; and to an other, Come thou, and he cometh; and to my seruaunt, Do thov this thing, and he doth.

4. For whi Y am a man ordeyned vndur powe, and have knyghtis vndir me; and Y seie to this, Go, ond he goith; and to another, Come, and he cometh; and to my seruaunt, Do this, and he doith it.

5. For I am a man under authority, having soldiers under me; and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

*Verse 10.*

1. Witodlice tha se Hælend this gehyrde, tha wundrode he, and  
*Now when the Saviour this heard, then wondered he, and*  
 cwædh to tham the hym fyligdon: Sodh ic secge eow ne gemette ic  
*said to them that him followed: Sooth I say (to-) you not met I*  
 swa mycelne geleafan on Israhel.  
*so much belief in Israei.*

2. Audiens autem Jesus miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel!

3. Sothely Jhesus, heerynge these thingis, wondride, and saide to men suyinge hym: Trewly I saye to yhou I fond nat so grete feith in Yrael.

4. And Jhesus herde these thingis, and wondride, and seide to men that sieden him: Treuli I seie to yhou Y foond not so greete feith in Israel.

5. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel,

*Verse 11.*

1. To sodhum ic secge eow, Dhæt manige cumadh fram

*In sooth I say (to-) you, that many (shall) come from (the) east-dæle and west-dæle, and wuniadh mid Abrahame and Isaace east-deal and (the) west-deal and dwell with Abraham and Isaac and Jacobe, on heofena rice; and Jacob in heaven's realm;*

2. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham, et Isaac, et Jacob in regno coelorum.

3. Sothely Y say to yhou, that manye shulen come fro the est and west, and shulen rest with Abraham and Ysaac and Jacob in the kyngdam of heuenes;

4. And Y scie to yhou, that many schulen come fro the eest and the west, and schulen reste with Abraham, and Ysaac, and Jacob in the kyngdom of heuenes;

5. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

*Verse 12.*

1. Witodlice thises rices bearn beodh aworpene on tha yte-  
*verily this realm's children (shall) be out-cast in (to) the out-*  
mestan thystro: thær biðh wop, and totha gristbitung.  
*ermost darkness: there (shall) be weeping, and (of) teeth grinding.*

2. Fili autem regni ejicientur in tenebras exteriores, ibi erit fletus et stridor dentium!

3. Forsothe the sonys of the rewme shulen be cast out into vtremest derknessis; there shal be weepyng, and beetyng togidre of teeth.

4. But the sones of the rewme schulen be cast out in to vtmer mest derknessis; there schal be wepyng, and grynting of teeth.

5. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

## Verse 13.

1. And se Hælend cwæðh to tham hundrydes ealdre, Ga; and gewurdhe  
*And the Saviour said to the hundred's elder, Go; and be (it)*  
 the swa swa thu gelyfdest. And se cnapa wæs gahæled on thære  
*(to) thee so as thou believedst. And the knave was healed in that*  
 tide.

*hour.*

2. Et dixit Jesus Centurioni, Vade! et sicut credidisti fiat tibi. Et  
 sanatus est puer in illa hora.

3. And Jhesus saide to centurio, Go; and as thou hast bileeued be it  
 don to thee. And the child was helid fro that houre.

4. And Jhesus seide to the centurioun, Go; and as thou hast bileuyd  
 be it doon to thee. And the child was heelid fro that hour.

5. And Jesus said unto the centurion, Go thy way; and as thou hast  
 believed, *so* be it done unto thee. And his servant was healed in the  
 selfsame hour.

The next three specimens are intended to illustrate the extreme literalness of Wiclif's rendering.

## I.

## GENESIS XXXVII. 31-36.

*Vulgate.**Wiclif.*

- |   |  |
|---|--|
| <p>31 <i>Tulerunt autem tunicam ejus, et in sanguine hoedi, quem occiderant, tinxerunt;</i></p> <p>32 <i>Mittentes, qui ferrent ad patrem et dicerent: Hanc invenimus: vide utrum tunica filii tui sit, an non.</i></p> <p>33 <i>Quam cum agnovisset pater, ait: Tunica filii mei est, fera pessima comedit eum, bestia devoravit Joseph.</i></p> <p>34 <i>Scissisque vestibus indutus est cilicio, lugens filium suum multo tempore.</i></p> | <p>Forsothe thei token the coote of 31<br/>       hym, and in the blood of a kyde<br/>       that thei hadden slayn, steyneden;<br/>       the which sendynge shulden bere 32<br/>       to fader, and seyn, This we han<br/>       foundun, loke whether the coot<br/>       of thi sone it be or noon.<br/>       The which whanne the fadir 33<br/>       knowith, seith, The coote of my<br/>       sone it is, the moost yuel wylde<br/>       beest hath etun hym, a beest<br/>       hath deuowrid Joseph.<br/>       And the clothis to-rent, was 34<br/>       clothed with an heyr, weilynge<br/>       his sone myche tyme.</p> |
|---|--|

- 35 *Congregatis autem cunctis liberis ejus, ut lenirent dolorem patris, noluit consolationem accipere, sed ait: Descendam ad filium meum lugens in infernum. Et illo perseverante in fletu,* And alle his free children gedered 35 togideres, that they myghten swage the sorrow of the fader, he nolde counfortyng take, but seith, Y shal descende to my sone weilynge into helle. And hym stedfastli dwellynge in wepyng, Madenytis solden Joseph in 36 Egepte, to Putiphar, the geldyng of Pharaos, the mayster of chyualrye.

## II.

ST. MATTHEW VIII. 23-27.

*Vulgate.**Wiclif.*

- 23 *Et ascendente eo in naviculam, secuti sunt eum discipuli ejus.* And Jhesu steyinge vp in to a litel 23 ship, his discipulis sueden him.
- 24 *Et ecce! motus magnus factus est in mari, ita ut navicula operiretur fluctibus; ipse vero dormiebat.* And loo! a grete steryng was 24 made in the see, so that the litil ship was hilid with wawis; but he slepte.
- 25 *Et accesserunt ad eum discipuli ejus, et suscitaverunt eum dicentes, Domine, salva nos: perimus.* And his discipulis camen nigh to 25 hym, and raysiden hym, sayinge, Lord, saue vs: we perishen.
- 26 *Et dicit eis Jesus, Quid timidi estis, modicæ fidei? Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna.* And Jhesus seith to hem, What 26 ben yhee of litil feith agast? Thanne he rysyng comaundide to the wyndis and the see, and a grete pesiblenesse is maad.
- 27 *Porro homines mirati sunt, dicentes: Qualis est hic, quia venti et mare obediunt ei?* Forsothe men wondreden, say- 27 inge: What manere man is he this, for the wyndis and the see obeishen to hym.

## III.

ROMANS VIII. 5-8.

*Vulgate.**Wiclif.*

- 5 *Qui enim secundum carnem sunt, quæ carnis sunt, sapiunt;* For thei that ben afir the fleisch 5 saueren tho thingis that ben of

- |   |  |
|---|--|
| <p><i>qui vero secundum spiritum sunt, quæ sunt spiritus, sentiunt.</i></p> <p>6 <i>Nam prudentia carnis mors est; prudentia autem spiritus vita et pax.</i></p> <p>7 <i>Quoniam sapientia carnis inimica est Deo; legi enim Dei non est subjecta nec enim potest.</i></p> <p>8 <i>Qui autem in carne sunt Deo placere non possunt.</i></p> | <p>the fleisch, but thei that ben aftir the spirit felen tho thingis that ben of the spirit,</p> <p>For the prudence of fleisch: is 6 deeth, but the prudence of spirit: is liif and pees,</p> <p>For the wisdom of fleische is ene- 7 mye to God, for it is not suget to the lawe of God: fornetherit may,</p> <p>And thei that ben in fleisch: 8 moun not please to God.</p> |
|---|--|

In connection with these Wiclifite versions, and as an indispensable datum to an intelligent appreciation of their great value, I have still to refer to several important manuscripts. One of these (MSS. Trin. Coll., Dubl. 237.97), ascribed to Purnay, A. D. 1395, exhibits remarkable agreements with another MS., once the property of Bishop Butler; and both, again, very striking agreements and differences as compared with Wiclif's text. To illustrate this, the reader will please compare a few passages, given in parallel columns, and take note of the captions:

## ST. MATTHEW I. I.

*Wiclif, A. D. 1380.**MS. 237.97, T. C. D., A. D. 1395.*

The book of the generacioun of ihesus crist: the sone of dauith, the sone of Abraham. Abraham bigat Isaac, Isaac bigat Iacob, Iacob bigat Iudas and hise brethren.

The book of generacioun of jesus crist the sone of davith, the sone of abraham. abraham *generide* or bigaat ysaace, ysaace forsothe bigat jacob, jacob forsothe bigat judas and his brethren.

This MS. 237 agrees *verbatim* with Bishop Butler's MS. There now follow specimens of agreements and differences in said MSS. as compared with Wiclif:

*Agreements.*

## ST. LUKE I. 5.

*Wiclif.**Bishop Butler's MS.*

In the daies of eroude king of iudee, there was a preest zacarie bi

There was sum preest zacharie by name in the daies of heroude King



name of the sorte of abia, and his	of Judee of the sort of abia and his
wiif was of the doughtris of aaron:	wyf of the doughtris of aaron: & hir
and hir name was elizabeth.	name Elizabeth

*Differences.*

ST. LUKE X. 30.

and jhesus bi-helde and seide, A	Sothely iesu biholdynge seyde,
man cam down from ierusalem in	sum man cam doun fro ierlm in to
to ierico, and filde among theues,	iericho, & felde among theeues
and they robbeden hym, and wound-	which also robbiden him and
iden hym, and wenten aweie: and	woundes putte inn wenten awaye
leften the man half alyue.	the man lefte halfe quyke.

MS. Bibl. Reg. I. B. VI., in the British Museum, agrees with Bishop Butler's MS. in the Gospels, but differs from it in the Epistles. As compared with Wiclif's version, the differences are notable.

I CORINTH. VIII. 1, 2.

*Wiclif.**Bibl. Reg. I. B. VI.*

But of the thingis that ben sacrificed to idolis we witen for alle we hau kunninge, but kunnyng blowith, charite edifieth, but if ony man gessith that he kan ony thing, he hath not ghit knowe hou it bihoueth hym to kunne.

Forsothe of thes thingis that ben offrid to ydolis *that ben symulacris maid to manns lykenesses*. We witen for alle we hau kunnyng; sotheli science *or kunnyng* in bloweth with pride, charite edifyeth forsothe if ony man gesse or deme him forto wite ony thing he hath not yhit knowun hou it behoueth him for to kunne.

Among the MSS. in the Bodleian, one, marked Fairfax 2, has the subscription, "ye eer of ye lord mccc viii yis book wa endid." The fourth c is erased to make the book appear older: its true date is A. D. 1408, the year of the enactment of archbishop Arundel's Oxford Constitutions. The alteration, of course intentional and fraudulent, was very clumsily made, and survives as a specimen of pious fraud to deprive Wiclif of the honor and merit of his translation; for if Fairfax 2 were so much earlier than Wiclif's Fairfax would simply Le

a copyist; but, unfortunately for Arundel's scholarship and knowledge, this version, which he lauds to the skies as *superior* to Wiclif, turns out to be a veritable Wiclif and nothing else. Lewis has somehow fallen into the erroneous statement that Fairfax 2 is the manuscript of which Bishop Bonner said in A. D. 1555 that he had a MS. in his possession which had been written about eight score years earlier. Fairfax 2 has Wiclif's version, and the juxtaposition of the subjoined passage in Wiclif's version and the version of the MS. cited by Bonner and printed in Lewis *proves* that it is a different version, the MS. of which has not yet been identified.

DEUT. V. 7, 9.

*Wiclif.*

*Bonner MS.*

Thou shalt not haue alien goddis in my sight, Thou schalt not make to thee a grauen ymage neyer a licesse of all thingis that ben in heuene aboue & that ben in erthe binethe & that ben in watris under erthe, thou schalt not herie tho & thou schalt not worshippe tho.

Thou schalte not haue alyen goddys in my syght, thou schalt not make to thee graven thinge, ne lyckenesse of alle thinges that in heuene ben above and in erthe benethe, and that dwellen in waters under erthe, thou schalt not honoure hem ne herye hem.

By way of summary, then, it is proven and certain that about the close of the thirteenth century there existed, first, Wiclif's translation from the Latin, not independent of the Anglo-Saxon and the French, but, nevertheless, rather *literal*; and, secondly, Purvey's revision, which, as well as the other versions placed before the reader, seek to give the *sense* of the original (or of the Latin, as the case may be) rather than the words. The light derived from collateral scholarship is distinctly described in the passage on translation from Purvey: his authorities were Augustine, Jerome, the *Glossa Ordinaria*,\* and Lire (Lyra), the same of whom it has been said,

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\* This work was compiled by Walafrid Strabo; the *Gloss Interlineary* by Anselm, deacon of the Church of Laon.

*Si Lyra non lyrasset Luther non cantasset,*

and whose commentaries are as completely forgotten as his name appears to be, for there are very few encyclopædias which perpetuate the memory of Nicolas de Lyra.

As to style, Wiclif's version is robust, terse, popular, and homely; Purvey's, and those noticed, less so, and somewhat more polished, though decidedly quaint; but, for all that, Wiclif's version is the original stock of the Authorized Version, whose peculiar strength is directly derived from his.

Among the peculiar renderings of Wiclif may be noted the following: "The provost of the house stood bifore it (the ark) in those days," Judges xx. 28; "And Menahem settled the tallage of silver on Israel," 2 Kings xv. 20; "Thanne knyghtis of the iustise token ihesus in the moote halle," St. Math. xxvii. 27; "They ledden hym bounden: bitook to pilat of pounce iustice," v. 2; "No man holdinge knyght-hood to God: wlappe hym silf with worldli nedis," 2 Tim. ii. 4; "Manæn that was the soukyngre fere (foster-brother) of eroude tetrark," Acts xiii. 2.

The feminine gender is marked in both endings *ster* and *ess*; *e. g.*, spousess, purpuress (of Lydia), disciples, cousins; daunster or daunceress, syngster and syngeress, devour-ess, servauntess, lecheresse, synneresse, thralesse, weileresse, chesister, cheseress, leperess; *ster*, however, sometimes denotes the masculine.

The adjective ending *en*, surviving in golden, brazen, wool-en, etc., occurs in many forms now obsolete, *e. g.*, silvern, reeden, treen, stonen, hairn, bricken, hornen, etc.

His prefixes in compound words are very remarkable; they are *above*, *after*, *again* ("bi waischyng of agen bigetyng and agen newying of the Hooli Goost," Tit. iii. 6), *at*, *alto*, *before*, *bi*, *dis*, *en*, *even*, *ever*, *for*, *fore*, *ful*, *in*, *mel*, *mis*, *o*, *if*, *on*, *over*, *out*, *through*, *to*, *un*, *under*, *up*, and *with*.

Dr. Eadie, where more illustrations may be seen, men-

tions quite a number of words still surviving in Scotch, and many Wiclifite words which by a slight change in spelling may be identified with their modern representatives; *e. g.*, abaished, aish, abregge, abite (habit), axe, brid (bird), brisse, brest (burst), bigge (buy), bocherie, boyschel (bushel), bottler, brenne, caitiff, coryour, coz (kiss), drede, falt, gree (degree), hole, carkeis, hoxe, ligge (*liegen*, to lie), parfyt, pistil, raied, rede, scrowis (scrolls), suget (subject), snybbe, sorwe, spitele (hospital), treede, weilen (wail), wilden, wlaten (loathe), yuel, wrethen, minutis (mites). A statement in the *Christian Annotator* (iii. p. 58), said to rest on the authority of Dr. Tregelles, is to the effect that not many years ago Wiclif's version was *read* aloud in Yorkshire with the surprising result that there was hardly a word or expression at all out of the way, (See Eadie, *l. c.*, i. 78).

The following characteristics of the Wiclifite versions deserve to be marked:

1. The curious attempt to render quasi-technical words by English equivalents, *e. g.*, St. Matthew v. 22, *raca* is translated "fy" or "fogh"; iii. 6, *baptized* is rendered "washed"; St. Luke xvi. 9, 11, 13, *mammon* becomes "richesse," and the term *high-priest* is Englished into "bishop."

2. The curious glosses explanatory of passages, and more frequently of single words, found in some of the MSS., examples of which occur in the extracts, to which the following are added as exhibiting occasionally the singular circumstance that the explanatory term is now more obscure than the word to be explained—*e. g.*, incorruptible, *that may not dye ne ben peyred*; creatour, *maker of noughte*; yvel fame, *schendeschepe*; maales, *men*; accorden not, *by semen not*; bakbyters, *sowres of discorde*; detractours, *open bakbyters*; proude, *high ouer measure*; affeccion, *loue*; benignite, *good wil*; accepcion of persons, *that is put oon bfore an other that is withouten deserte*; sacrilegie, *that is theft of holy thenges*; iustified, *founden trew*;

preuarication, *trespassing*; allegorie, *or gospels vnderstanding*; a libel, *that is a little book*; a byliber of wheat, *a weighte of tweye pound*; with wonder and extasi, *that is, lesyng of mynde and resoun and lettyng of tongue*; and, oolde bottelis, *or wyne vessels*.

3. Many words in these versions are strictly obsolete; *e. g.*, contakes, *reproaches*; faage, *flatter*; heriyng, *praising*; querne, *mill*; and *reume*, kingdom. There are others still in current use, but employed in a different sense; *e. g.*, colyns, *baskets*; departe, *divide*; bitake, *deliver*; tree, *wood*; and tent, *heed*.

4. The influence of the Wiclifite versions on the Authorized Version may be illustrated in the following juxtaposition.

## MATTH. VII. 14.

*Wiclifite.**Authorized Version.*

- |  |   |
|--|---|
| 1 * Streit is the gate and narewe<br>the weye. | Strait is the gate, and narrow is the<br>way. |
|--|---|

## MATTH. XVI. 22.

- |                             |                            |
|-----------------------------|----------------------------|
| 2 Fer be it fro thee, Lord. | Be it far from thee, Lord. |
|-----------------------------|----------------------------|

## JOHN III. 3.

- |                                       |                             |
|---------------------------------------|-----------------------------|
| 1 No but a man schal be born<br>agen. | Except a man be born again. |
|---------------------------------------|-----------------------------|

## ROM. XII. 1.

- |                       |                     |
|-----------------------|---------------------|
| 2 A lyuyng sacrifice. | A living sacrifice. |
|-----------------------|---------------------|

## I COR. II. 10.

- |                               |                         |
|-------------------------------|-------------------------|
| 1, 2 The depe thingis of God. | The deep things of God. |
|-------------------------------|-------------------------|

## I COR. X. 16.

- |   |                                     |
|---|-------------------------------------|
| 1, 2 The cuppe of blessyng the<br>which we blessen. | The cup of blessing which we bless. |
|---|-------------------------------------|

## JAMES I. 5.

- |                          |                    |
|--------------------------|--------------------|
| 1, 2 And vpbraydith not. | And upbraidth not. |
|--------------------------|--------------------|

And in a longer extract may be seen at once the agreement and the difference:

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\* 1 denotes the earlier, 2 the later, version.

S. LUKE vi. 20-26.

*Wiclif (1380).**Authorized Version (1611).*

- |   |   |
|---|---|
| <p>20 And whanne his iyen weren cast<br/>vp in to his disciplis: he seide,<br/>Blessid be ye pore men, for the<br/>kyngdom of god is youre.</p> <p>21 Blessid be ye that now hungren:<br/>for ye schuln be fulfillid, Blessid<br/>be ye that now wepen: for ye<br/>schuln leiye,</p> <p>22 blessid ye schulen be whanne<br/>men schuln hate you, departe<br/>you aweie, and putte schenschip<br/>to you: cast out youre name, as<br/>yuel for mannes sone,</p> <p>23 ioie ye in that dai, and be ye<br/>glad: for lo youre mede is myche<br/>in heuene, for aftir these thingis:<br/>the fadirs of hem diden to<br/>profetis,</p> <p>24 netheles wo to you riche men:<br/>than han youre comfort,</p> <p>25 wo to you that ben fulfillid; for<br/>ye schuln hungre, wo to you that<br/>now leiye; for ye schuln moorne<br/>and wepe,</p> <p>26 wo to you whanne alle men<br/>schulen blesse you, aftir these<br/>thingis the fadris of hem diden<br/>to profetis.</p> | <p>And hee lifted vp his eyes on his 20<br/>disciplis, and said, Blessed bee<br/>yee poore: for yours is the king-<br/>dome of God.</p> <p>Blessed are ye that hunger now: 21<br/>for yee shall bee filled. Blessid<br/>are yee that weepe now, for ye<br/>shall laugh.</p> <p>Blessed are yee when men shall 22<br/>hate you, and when they shall<br/>separate you <i>from their com-<br/>pany</i>, and shal reproach you,<br/>and cast out your name as euill,<br/>for the Sonne of mannes sake.</p> <p>Reioyce ye in that day, and leape 23<br/>for ioi: for beholde, your reward<br/>is great in heauen, for in the like<br/>maner did their fathers vnto the<br/>Prophets.</p> <p>But woe vnto you that are rich: 24<br/>for yee haue receiued your con-<br/>solation.</p> <p>Woe vnto you that are full: for 25<br/>yee shall hunger. Woe vnto you<br/>that laugh now: for yee shall<br/>mourne and weepe.</p> <p>Wo vnto you when all men shall 26<br/>speake well of you: for so did<br/>their fathers to the false prophets.</p> |
|---|---|

And lastly, St. Paul's speech on Mars' Hill is given in Wic-  
lif's own translation:

ACTS xvii. 22-34.

*Older Version.\**

Sothely poul stondynge in the mydil of ariopage (or comyn stole) seith,

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\* From *The New Testament in English, translated by John Wycliffe, circa, 1380.*  
4to. London, 1848. Printed after the MS. then in the possession of Lea Wilson, now  
in the hands of the Earl of Ashburnham.

men of athenes, by alle thinges I se yhou as veyne worschippers, sothely I passynge & seing yhoure symulacris: fonde & an auter in whiche it was writen to vnknownen god, therfore whiche thing yhee vnkownynge worschipen: this thing I schewe to yhou, god that made the worlde & alle thingis that ben in it: this whanne he is lord of heuene & erthe dwellith not in templis made by handis: nether is worschipide by mannes handis hauynge nede of any thing: whanne he ghyueth lijf to alle men: & m-brethinge & alle thingis, and made of one alle the kynde of men: for to enhabite on al the face of erthe: determynynge tymes ordeynynge. & termes of habitacō (or dwellynge) of hem: for to seek god: ghif par-aventure thei feelen hym other fynden: though he be not fer fro eche of yhou, sothely in hym we lyuen & ben mouede & ben: as & summe of yhoure poetis seyden, sothely we ben & the kynde of hym, therfore sith we ben the kynde of god: we schulen not deme (or gesse) godly thing for to be of golde et siluer or stoon: to grauyng of crafte & thoughte of man, and sothely god dispisyng the times of this vnkunynge: nowe schewith to men: that alle euery where do penaunce for that he ordeynede a day: in whiche he is to demynge the worlde in equyte: in a man in whiche he ordeynede feith ghyuynge to alle: reysynge hym fro deade men, sothely whanne thei hadden herde the aghen rysynge of deade men: sothely summe scorneden: summe forsothe seyden, we schulen heere thee este of this thing, so poul wente oute of the mydel of hem, forsothe some cleuyng to him bileueden, in the whiche & dionyse ariopagite (or greet man of comoun stole) & a womman by name damaris; and other with hem.

In Baber's edition of Wiclif's N. T. are given two versions of the Epistle of Paul to the Laodiceans, which, on account of their rarity are here reproduced.

The prefatory note in Pepys, MS. 40, reads:

Laodicensis ben also Colocensis: as tweie townes and o peple in maners. These ben of Asie: and among hem hadde ben false Apostlis and disseyued manye. Therfore the Apostil bringith hem to mynde of his conversacioun and trewe preching of the Gospel and excitith hem to be stidefast in the trewe witt and loue of Crist, and to be of o will. *But this epistil is not in comyn latyn bookis and therfore it was but late translaid into Engliche tunge.* Jerom in his prolog seith this. [Et si quid mihi naris est, eiusdem est opificis, qui naniis suis omnium ueterum theologorum omnia scripta contaminauit, conspurcauit, perdidit, ac præcipue eius, qui præ cæteris indignus erat ea contumelia, nempe diuī Hieronymi.]



*From the Dering MS.*

Poul apostle not of men ne bi man, but by Jesu Crist, to the britheren that ben of Laodice, grace to ghou and peec of god the fadir and of the lord iesu crist. gravis I do to crist bi al myn orisoun, that ghe be dwellinge in him and lastinge bi the biheeste abidinge in the dai of doom. ne he unordeynede us of sum veyn speche feynynge, that us overturne fro the sothfastnesse of the Gospel that of me is prechid. also now schal god do hem levynges, and doynge of blessidnesse of werkis, which heelte of lyf is. and now openli ben my boondis which I suffre in crist iesu: in whiche I glade and ioie and that is to me heelte euerlastynge: that that I dide with oure preieris & mynstringe the holy spirit bi lyf or bi deeth, it is forsothe to me lyf into crist and to die ioie withouten eende: In us he schal do his merci that ghe have the same lovynges, and that ghe be of o wil. therefore, derlyngis, as ghe hau herd in presence of me, hold ghe and do ghe in drede of god, and it schal be to you lyf withouten eende. It is forsothe god that worchith in us: and do ghe withouten ony withdrawinge whatsoever ghe doon. **And that it is, derlyngis, joie ghe in crist, and flee ghe maad foul in clay.** Alle ghoure axingis ben open anentis god, & be ghe fastned in the witt of crist, and whiche been hool. and sooth and chast and rightwys, and

*From MS. in Jesus Col., Camb.*

Paul apostil not of men ne bi man, but bi Jesu Crist to the britheren that ben at Laodice: grace to ghou and pees of god the fadir and of the lord Jesu crist: I do thankyngis to mi god bi al my preier, that ghe ben dwellynge and lastynge in him abidinge the biheeste in the dai of doom. For neithir the vein spekynges of summe unwise men hath lettid ghou the whiche wolden turne ghou fro the treuthe of the gospel that is prechid of me and now ben that ben of me to the profight of treuthe of the gospel. god schal make deservynge and doynge benygnyte of werkis and of heelte of everlastynge liif. And now mi boondis ben open whiche I suffre in Crist Jesu; in which I glade & joie, and that is to me euerlastynge heelte: that this same thing be doon by ghoure preiers and mynstringe of the holy goost either bi lyf eithir bi deeth. Forsothe to me it is lyf to lyve in Crist, and to die joie. And his merci schal do in ghou that same thing, that ghe moun have the same love, and that ghe may be of o wil. **Therefore ghe weel beloved britheren,** holde ghe and do ghe in the drede of god as ghe han herd the presence of me, & lyf schal be to ghou withouten eende. **Sotheli it is god that worchith in ghou.** And, my weel beloved britheren: do ghe withouten ony withdrawynge what evere that ghe doon. joie ghe in



lovable do ghe; and whiche herden and take in herte hold ghe; and it schal be to ghou pees. Holi men greeten ghou weel in the grace of oure lord Jesu Crist with the hooli goost; and do ghe that pistil of colosensis to be red to ghou amen. *Here eendith the pistil to Laodisensis and bigynneth a prolog on the firste pistil to tessalonicensis.*

crist and eschewe ghe man defoulid with lucre, eithir foul wynnynge. Be alle ghoure axingis open anentis god; and be ghe stidefast in the witt of crist, and do ghe tho thingis that ben hool and trewe and iust and able to be loved. and kepe ghe in herte the thingis that ghe have herd and take; and pees schal be to ghou. alle holi men greeten ghou. The grace of oure lord Jesu Crist be wth ghoure spirit, and do ghe that pistil of Colosensis to be red to ghou: Heere eendith the pistil to Laodisensis, and bigynneth the prolog on the firste pistil to Tessalonicensis.\*

## EDITIONS OF WICLIF.

1. Rev. John Lewis, M.A., printed the first edition of the New Testament of Wiclif, folio, London, 1731, with a glossary of old and obsolete words. The text was taken from two MSS., one of which in 1850 was in the Bodleian Library (Gough, Eccl., Top 5), and the other in the possession of the very Rev. Wm. Conybeare, dean of Llandaff.

2. Rev. Henry Baber reprinted it in 4to., London, 1810, with "a short memoir of the Life, Opinions, and Writings of Dr. Wycliffe: an historical account of the Saxon and English versions of the Scriptures which have been made previously to the fifteenth century." The Glossary at the end of the volume is corrected and considerably enlarged.

3. The New Testament, in the same version, was published in the first column of Bagster's *English Hexapla*, 4to., London, 1841; it is claimed to be much more accurate and com-

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\* This version is later than the former, and both belong to a later period than Wiclif's time.

plete than the editions of Lewis and Baber, having been minutely collated with it, and every variation compared with the readings of twenty-one MSS. The introductory verses to St. Luke's Gospel are supplied from a MS. in the library of Queen's College, Oxford.

4. The *earlier* version of the New Testament from a MS. (in 1850 in the Earl of Ashburnham's collection) was printed by Mr. Lea Wilson in 1848 under the title: *The New Testament in English, translated by John Wycliffe, circa MCCCCLXXX.*, etc., 4to, London, 1848.

5. The New Testament was likewise published, very carefully, by Bosworth and Waring, London, 1865.

6. Of the Old Testament the only portion published, was the Song of Solomon by Dr. Adam Clarke, in the third volume of his Commentary, 8 vols., 4to., London, 1810-1825; from a MS. now in the British Museum, Eg. 618, 619.

7. *The Holy Bible containing the Old and New Testaments, with the Apocryphal Books, in the Earliest English Versions, made from the Latin Vulgate by John Wycliffe and his Followers*, edited by the Rev. Josiah Forshall, F.R.S., etc., late Fellow of Exeter College, and Sir Frederic Madden, K.H., F.R.S., etc., Keeper of the MSS. in the British Museum, 4 vols., 4tc., Oxford, 1850. This is a work on which the editors bestowed twenty-two years of labor; they have examined and described one hundred and seventy MSS. and printed two of the best in parallel columns, the first written before 1390, and the second before 1400. A full glossary is added to vol. iv. They say that with the exception of the Song of Solomon, given by Dr. Adam Clarke, no part of the earlier of the two versions before 1390 had ever been printed before 1850.

## CHAPTER IV.

## TYNDALE'S VERSION.

THE printing of the Hebrew Bible (Brescia, A. D. 1488) and of the Greek Testament (Basel, A. D. 1516) in successive editions, eagerly bought up, and the impulse it gave to the study of the Word of God, alarmed the ignorant and illiterate monks, who tried to arrest the movement by violent utterances from the pulpit that "there was now a *new language* discovered called Greek, of which people should beware, since it was that which produced all the heresies; that in this language was come forth a book called the *New Testament*, which was now in everybody's hands, and was full of thorns and briers; that there was also another language now started up which they called Hebrew, and that they who learned it were turned Hebrews" (Hody, *de textib. bibl.*, p. 465). On the reception his Testament met with in England, Erasmus (*Epist. Lib.* xxxi., No. 42, ed. 1642) says: "These" (especially one college in the University of Cambridge) "object to us the feigned authority of synods, and magnify the great peril of the Christian faith, and the danger of the Church, which they pretend to support with their shoulders, that are much fitter to prop a wagon. And these clamours they disperse among the ignorant and superstitious populace, upon whom, having the reputation of being great divines, they are very loth to have their opinions called in question, and are afraid that when they quote the Scripture wrong, as they often do, the authority of the Greek and Hebrew verity should be cast in their teeth, and *that* by and by appear to be a *dream*, which was by them given out for an *oracle*." The vicar of Croydon said in a sermon, preached at St. Paul's Cross: "We must

root out printing, or printing will root out us" (Foxe, *Acts and Monuments*, I., p. 927).

It was while such sentiments prevailed in England that William Tyndale conceived the idea of translating the Scriptures from the original tongues into English. "I defy the pope and all his laws," he said in 1520, in the heat of a conversation with a Roman Catholic divine, who held it better to be without God's laws than the pope's, "and if God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scripture than you do!" (Foxe in Anderson's *Annals of the English Bible*, Am. ed., p. 43.)

William Tyndale was born in Gloucestershire, A. D. 1471. Of his early life authentic data are wanting, except the statement of Foxe (II., p. 301) that he went early to Oxford (about A. D. 1500) and "grew up and increased as well in the knowledge of tongues and other liberal arts, as especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted." He is said to have taken his degrees in Magdalen Hall, and to have privately read lectures in divinity to the students and fellows of that hall and the adjoining college. His picture is preserved in the former, with this inscription: *Refert hæc Tabella, quod solum potuit ars, Gulielmi Tindal effigiem, hujus olim Aulæ Alumni simul & Ornamenti, qui post felices purioris Theologice primitias hic depositas Antwerpice in Novo Testamento nec non Pentateucho in vernaculum transferendo operam navavit Anglis suis ea usque salutiferam, ut inde non immerito Angliæ Apostolus audierat. Wilfordiæ prope Bruxellas Martyrio coronatus anno 1536. Vir, si vel adversario (procuratori nempe Imperatoris generali) credamus, perdoctus, pius et bonus (Hist. & Antiq. Oxon., lib. II., p. 379, col. 2).\** From Oxford he went to Cambridge, and as the

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\* The picture is a wretched affair, so wretched indeed that the engraver whom Lewis wanted to copy it told him "that it was not worth while to copy it." The statement in the inscription, that Tyndale translated the New Testament and the Pentateuch at Antwerp, is not true.

state of learning in the latter university at that time was not sufficiently advanced to attract scholars, and as it would seem that during the wide gap in the history of Tyndale, the period A. D. 1509 to 1514 marks the residence of Erasmus on the banks of the Cam, it is very probable that he was the centre of attraction. Whether he had any thing to do with the collection of MSS. and material for the preparation of the Complutensian Bible by Cardinal Ximenes, as Plumptre seems to intimate, can not be ascertained; but it is certain that he turned his opportunities to good account, for having, as early as 1502, translated portions of the New Testament, and visited London in 1522, for the purpose of securing Tonstal's sanction of his scheme of translating the whole New Testament into English, it may fairly be surmised that he filled up the interval with studies qualifying him for that work. In the same year he seems to have accepted a tutorship in the family of Sir John Walsh at Little Sodbury, a short distance from Bristol, where he met many ecclesiastical dignitaries of the neighborhood, who did not at all relish his arguments drawn from the Scriptures, and "bore him a secret grudge," which they did not hesitate to express to the knight and his lady. The lady repeated to Tyndale the drift of their unenviable criticism, and sought to cut short his vindication with the following irresistible argument: "Well, there was such a doctor, which may dispend a hundred pounds, and another two hundred pounds, and another three hundred pounds, and what were it reason, think you, that we should believe you before them?" Unable to "dispend" his hundreds of pounds, the poor tutor could not argue with her ladyship on that basis, but succeeded, nevertheless, to establish himself in her heart and that of her husband by his presentation to them of his translation of Erasmus's *Enchiridion Militis* (Manual of a Christian Soldier), which seems to have wrought a very deep conviction in their minds. That conviction, and the consequent aliena-

tion from the ecclesiastics with plethoric purses, did not cure these of their hatred of Tyndale, who says in this connection, "For when I was so turmoiled in the country where I was that I could no longer dwell there (the process whereof were too long here to rehearse), I this wise thought in myself: this I suffer because the priests of the country be unlearned, as God knoweth these are a full ignorant sort, which have seen no more Latin than that they learn in their portesses and mis-sals, which yet many of them can scarcely read; and therefore (because they are thus unlearned, thought I), when they come together to the ale-house, which is their preaching place, they affirm that my sayings are heresy. And besides that, they add of their own heads what I never spake, as the manner is, to prolong the tale, to short the time withal, and accused me secretly to the chancellor and other the bishop's officers. And indeed, when I came before the chancellor, he threatened me grievously, and reviled me, and rated me as though I had been a dog, and laid to my charge whereof there could be none accuser brought forth (as their manner is not to bring forth the accuser), and yet all the priests in the country were the same day there" (Tyndale and Frith, *Works*, I., 3, 1831).

From the uncomfortable surroundings in Gloucestershire, where, after all, the worst that befell him had been abuse, and where he had preached as well as taught, he went to London, and for some time preached at St. Dunstan's in the West, his main object, however, being the accomplishment of his set purpose to translate the Holy Scriptures into English. With that end in view, he thought of the bishop of London, "whom Erasmus (whose tongue maketh of little gnats great elephants, and lifteth up above the stars whosoever giveth him a little exhibition) praiseth exceedingly, among other, in his *Annotations on the New Testament*, for his great learning"; but although he tried to secure the patronage of Tonstal by inducing Sir Harry Guildford, the king's comptroller, to whom

he presented his translation of an oration of Isocrates, to use his good offices in his behalf with the bishop, the latter gave him no encouragement whatever, convincing him, to use his own words, that "not only there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do it in all England, as experience doth now openly declare." According to Foxe (*Life of Frith*, prefixed to his works), his acquaintance with Frith, whose spiritual life was quickened by Tyndale, began at that time. Frith fell a martyr to his convictions at the early age of twenty-six, and was at that time not more than seventeen. With him he conferred upon the subject of an English version as the only means of bringing the truth to the people. In London he had been kindly entertained by Mr. Humphry Monmouth, a wealthy citizen, who favored the Reformation, and enabled him, by the promise of an exhibition of ten pounds a year (which Parker, *Constit.*, 1571, says was then a sufficient maintenance for a single man), to set out for the continent in the spring of 1524, not improbably accompanied by Frith, who is supposed to be the "faithful companion" to whom he refers in his preface to the Parable of the Wicked Mammon, as having left him before he became acquainted with Roye.

Tyndale's manner of life in London may be gathered from the testimony of Mr. Humphry Monmouth in answer to the charge of having rendered pecuniary aid to him while abroad, he said (in his memorial to the Privy Council, May, 1528): "I took him into my house half a year; and there he lived as a good priest, as me thought. He studied most part of the day and of the night at his book; and he would eat but sodden meat, by his good will; and drink but single small beer. I never saw him wear linen about him, in the time he was with me. I did promise him ten pounds sterling to pray for my father and mother, their souls, and all Christian souls. I did pay it him when he made his exchange to Hamborough.



Afterward he got of some other men, ten pounds sterling more, the which he left with me. And within a year after, he sent for his ten pounds to me from Hamborough, and thither I sent it him by one Hans Collenbeke. And since I have never sent him the value of one penny, nor never will. I have given more exhibitions to scholars in my days than to that priest. Mr. Doctor Royston, chaplain to my lord of London, hath cost me more than forty or fifty pounds sterling. The foresaid sir William left me an English book, called Enchiridion. Also I had a little treatise that the priest sent me, when he sent for his money. When I heard my lord of London preach at St. Paul's Cross, that sir William Tyndale had translated the New Testament in English, and was naughtily translated, that was the first time that ever I suspected or knew any evil of him." \*

Tyndale sailed direct for Hamburg, and from there he paid a visit to Luther at Wittenberg. Some say that he went to Luther at once, in order to make out that his translation was merely a translation of Luther's version; others, and especially Anderson, maintain the opposite, for the purpose of making out that he was not at all indebted that way to the German reformer. In the absence of positive historical data it is impossible to make a reliable positive statement. It is probable that Tyndale did meet Luther; it is clear that he used Luther's version, as I expect to prove; the rest is utterly immaterial, and may be appropriately left in the vast wilderness of historical conjecture, for the benefit of those inclined to explore that region.

I may pause here for a moment to show how utterly unreliable even so-called authorities are on such simple matters as these. Lewis (*Complete History*, etc., p. 59) states that Tyndale went to *Antwerp* (which he did not), Anderson (*Annals*,

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\* App. to Strype, *Eccl. Mem.*, No. 89, vol. ii. p. 363.



etc., p. 47) says that Tyndale *could* not have met Luther at Wittenberg in 1524 (which is absurd and a gratuitous assumption), and the author of the Introduction to the English Hexapla asserts that Luther had in that year just *completed his German Bible* (which he did not do until 1534).

The preponderance of evidence points unmistakably to Tyndale's visit to Wittenberg. Foxe states that Tyndale "took his journey into Germany and into Saxony, where he had conference with Luther, and other learned men in those quarters."\* Cochlaeus mentioning the presence of Tyndale and Roye at Cologne, describes them as "*duo Angli apostate qui aliquamdiu fuerant Wittenbergæ.*"† Mr. Humphrey Monmouth, who was charged in 1528 that "with his knowledge, William Hutchin, otherwise called Tyndale, and friar Roye, or either of them went into Almayne to Luther, there to learn his sect," does not deny the charge or plead ignorance. Sir Thomas More affirms that at the time of his translation of the New Testament "Tyndale was with Luther at Wittenberg, and the confederacy between him and Luther was well known."‡ Tyndale did not deny the visit, but the confederacy.§ (The argument of Anderson on this latter point is twisted). Lee, the king's almoner, wrote from Bordeaux, Dec. 2, 1525: "Please it your Highness to understand that I am certainly informed, as I passed in this country, than an Englishman, your subject, at the solicitation and instance of Luther, with whom he is, hath translated the New Testament into English, and within few days intendeth to arrive with the same imprinted in England."|| Ridley writes: "As concerning this common and vulgare translation of the

\* *Acts and Monuments*, iv. 119. London, 1838.

† *De Actis et Scriptis M. Lutheri*, p. 132.

‡ *Dialogue*, iii. 8, p. 221; iv. 17, p. 283. London, 1557.

§ *Answer to More*, 147. Works, Parker Soc., ed., vol. iii.

|| Cotton MSS., *Vespasian*, C. III., fol. 211.

New Testament into English, done by Mr. William Hichyns, otherwise called Mr. William Tyndale, and Friar William Roye, manifest Lutheran hereticks and apostates, as doth openly appear by their daily company and familiarity with Luther and his disciples . . .”\* Paul Freherus also affirms the visit of Luther.† Add to this the established fact that Tyndale never printed anything at Marburg, and that the printer Hans Luft, if he did print his works, must have printed them at Wittenberg, the only place where he had a printing-press, as will be more fully stated farther on, and it seems to follow that all this concurrent testimony, contemporary, friendly, and inimical, tacitly admitted, and uncontradicted, renders the visit to Wittenberg highly probable, and may be regarded as proven until these facts are set aside by something more substantial than the absurd *reasoning* of Mr. Anderson, and the rash assertions of Mr. Green and Mr. Froude, and their repetition by numerous writers.

In Hamburg, where we may *suppose* him to have temporarily fixed his abode, which, of course, did not exclude occasional journeys—or wherever he lived that year—he was busily engaged on his great work of translating the Scripture, employing as amanuensis, first, Frith (see above), and, after he had left him, William Roye, a friar observant of the Franciscan order at Greenwich.

How much of the work was done there cannot be determined; nor have I been able to discover any positive data, beyond bare assertions, as to how he translated—that is, what helps he had in the way of books, and from what text he translated. The case seems to stand thus: He had before him the Greek Testament of Erasmus (Erasmus, folio, 2d ed., 1519, and the 3d ed., 1522), the Vulgate (edition unknown), and Luther’s New Testament, 1522. Available helps then extant were

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\* Cotton MSS., *Cleopatra*, E. V., p. 362.

† *Theatrum Virorum Eruditione Clarorum*, p. 109. 1688.

Lascaris' *Greek Grammar*, Milan, 1476; Craston, *Greek Dictionary*, 1478; *Grammar*, 1497; *Dictionarium Græcum* (Aldus), 1497, Suidas, *Lexicon*, Milan, 1499; Aleander, *Lexicon Græco-Latinum*, Paris, 1512; and Budæus, *Institutiones Grammaticæ*, 1513 (Aldus).

Anderson is positive that he translated and had *printed* at Hamburg the Gospels of St. Matthew and St. Mark, but although no copy of these has been preserved, there is little doubt that they had been read and bitterly denounced in the beginning of 1527, "and as a publication, not only separate from the New Testament with its prologue, but as printed previously" (*Annals*, p. 48). But he appears to have done that first year, wherever he spent it, a great deal more, for in April or May, 1525, we find him at Cologne, accompanied by Roye, engaged in *commencing to print* his quarto edition of the New Testament, after the whole of it, the prologue included, had been prepared for the press; this is evident, not merely from the language of the prologue, but also from the order of the typographical signs.

There was at that time at Cologne one of the most bitter enemies to the translation of the Word of God into any vernacular tongue that ever lived. That was John Cochlaeus, a violent and virulent opponent of Luther, who, on account of his fanatical sentiments, had been obliged to leave Frankfort, and was at the time living as an exile at Cologne, where, while carrying the work of Rupert\* through the press, he

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\* *Rupert*, i. e., Rupertus Tuitiensis, or Ruprecht of Deutz, opposite to Cologne, a Benedictine, and Abbot of Deutz, who died in 1135, was a mystic and an exegete, noted for two things: 1st, He recommended the study of the Scripture; 2d, He rejected the doctrine of transubstantiation without maintaining the merely spiritual participation of the Body and Blood of Christ, teaching that the bread and wine partook in an invisible manner of the truth of the immortal substance of the divine and human nature of Christ. It was a kind of impanation doctrine admitting the Real Presence. His views, though assailed, did not expose him to persecution. One of his tracts, *Of the Victory of the Word of God*, had been edited by Osiander, and Cochlaeus, determining to prevent the remainder of his works, supposed to favor the Reformation,

had become familiar with the printers, who, when in their cups, had boasted "that whether the king and cardinal of England would or not, all England would in a short time be Lutheran." He heard likewise from them that two Englishmen were working there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. So, plying the printers with wine, he drew from one the astounding intelligence that three thousand copies of the Lutheran New Testament, translated into English, were in the press, and advanced, *in ordine quaternionum*, as far as K.\* This he communicated to an official, called Herrmann Rinke,

falling into the hands of the reformers, induced the abbot to give them to him for publication. I cannot find a *reliable* notice of his edition, although the works of Ruprecht were published, edited by Mylius, first at Cologne in 1602, at Mainz in 1631, at Paris in 1633, and at Venice 1748-52. Besides these, which treat of Exegesis, Dogmatics, and Ethics, he also wrote the *History of the Monastery of St. Laurentius, at Liège*, and the *Lives of St. Heribert and St. Eliphius*.

\* The fragment of a copy of this first impression, discovered by Mr. Rodd, an antiquarian bookseller in London in 1836, is now in the Grenville Library, British Museum. It has been photo-lithographed by Mr. Arber. The printer was Peter Quentel, and the fragment has been identified as printed by him by an initial Y, and a woodcut originally used for Tyndale's Testament, which after the stoppage of the printing was adapted to fit Rupert's Commentary of St. Matthew. This fragment proves, by the by, as will be proved presently by other considerations, that Tyndale knew German, for fifty-one of the ninety-two marginal glosses are taken from Luther's New Testament. The prologue likewise contains about half of Luther's preface. In the extract the old spelling is retained, but the contractions are supplied:

THE GOSPELL OF S. MATHEW, III.

"Then cam Jesus from galile into iordan to Ihon, for to be baptised of him. But Jhon forbade hym sayinge: Y ought to be baptised of the: and comest thou to me? Jesus answered and sayd to him, let ytt be so nowe. For thus hit becommeth vs, to fulfyll all \* rightwesnes. Then he suffred hym. And Jesus as soone as he was baptised, cam strayght out of the water: And lo heven was open vnto him: and he sawe the spirite of God descende lyke a dove, and lyght vppon him. And lo there cam a voice from heven, saying: thys ys my deare sonne, in whom is my delyte."

\* "All Rightwesnes, ys fulfilled when we forsake all oure awne rightwesnes, that God only maye be counted he which is rightwes, and maketh rightwes, rightwes throwfeith. This doeth Jhon in that he putteth from hym hys awne rightwesnes, and wold be wessed of Christ and made rightwes. This also doeth Christe, in that he taketh nott rightwesnes and honour on hym: but suffreth hymselfe to be baptised and killed, for baptism is none other thinge then deeth."

who, upon verifying the information, obtained an injunction against the printer restraining him from continuing the work. The Englishmen thereupon *snatched away with them the quarto sheets printed*, and fled by ship, up the Rhine, to Worms; while Cochlaeus and Rinke apprized by letter the king, the cardinal, and the bishop of Rochester of the discovery (see *Annals*, pp. 49-51).

At Worms, the printing of the quarto edition begun at Cologne, was completed, but as the book had been *described*, and was doubtless doomed to be seized and burned in England, to baffle his enemies Tyndale forthwith arranged for another edition of three thousand copies in octavo, without prologue and glosses, which found their way into England, and were widely circulated there early in 1526. Of the former, only a fragment, containing the prologue and twenty-one chapters of St. Matthew, is in the Grenville Library in the British Museum; of the latter a perfect copy\* is preserved in the Baptist college at Bristol, and a defective one in the cathedral library of St. Paul's. The Prologue, considerably changed, under the title, *A Pathway to the Scriptures*, appears in Tyndale's works; in its original form, as printed at Cologne, it is here produced entire:

Y have here translated, brethren and sisters, most dear and tenderly beloved in Christ, the New Testament, for your spiritual edifying, consolation, and solace: Exhorting instantly, and beseeching those that are better seen in the tongues than Y, and that have higher gifts of grace to interpret the sense of the Scripture, and meaning of the Spirit than Y, to consider and ponder my labour, and that with the spirit of meekness. And if they perceive in any places that Y have not attained the very sense of the tongue, or meaning of the Scripture, or have not given the right English word, that they put to their hands to amend it, remembering that so is their duty to do. For we have not received the gifts of God for ourselves only, or for to hide them: but for to bestow them unto the honour-

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\* The copy is perfect in everything but the title-page, which is wanting. A correct and beautiful fac-simile edition of it has been published by Mr. Fry.

ing of God and Christ, and edifying of the congregation, which is the body of Christ.

The causes that moved me to translate, Y thought better that others should imagine, than that Y should rehearse them. Moreover Y supposed it superfluous; for who is so blind to ask, why light should be sowed to them that walk in darkness, where they cannot but stumble, and where to stumble is the danger of eternal damnation; either so despicable that he would envy any man (Y speak not his brother) so necessary a thing; or so bedlam mad as to affirm that good is the natural cause of evil, and darkness to proceed out of light, and that lying should be grounded in truth and verity; and not rather clean contrary, that light destroyeth darkness, and verity reproveth all manner (of) lying.

After it had pleased God to put in my mind, and also to give me grace to translate this forerehearsed New Testament into our English tongue, howsoever we have done it, I supposed it very necessary to put you in remembrance of certain points.

Both the first quarto and octavo editions were published without a name, the reason whereof appears from his Preface to the *Wicked Mammon*:

The cause why I set my name before this little treatise, and have not rather done it in the New Testament, is, that then I followed the counsel of Christ, which exhorteth men to do their deeds secretly, and to be content with the conscience of well doing; and that God seeth us, and patiently to abide the reward of the last day, which Christ hath purchased for us; and now would I fain have done likewise, but am compelled other wise to do.

The character of Tyndale's version has now to be considered, and I propose to show that while he made use of Luther's translation and the Vulgate, it was the legitimate use of a scholar, and that his translation is independent throughout, made direct from the Greek. It was doubtless Cochlaeus, who, in order to disparage the work of Tyndale and to ingratiate himself with the influential ecclesiastics in England, maliciously or ignorantly, circulated the slander that it was an English translation of Luther. Le Long actually describes the first edition as "the New Testament translated into Eng-

lish from the German version of Luther." This statement is not true, and is contradicted by the express declaration of Tyndale that he translated from the Greek, and by the translation itself.

The matter for which he is clearly indebted to Luther relates: 1, to the order of the books, for he places the epistle of James next to that of Jude, and that to Hebrews next to the third epistle of John; he likewise follows Luther in making Heb. iv. 14 the commencement of chapter v.; 2, to the notes, many of which, as already stated, he took from Luther; 3, to the prologues, that to Matthew embodying his views on the comparative value of the books of the New Testament, and those to 2 Corinthians, Galatians, Ephesians, Philip-pians, 1 and 2 Thessalonians, 2 Timothy, Titus and the Johannean Epistles resting mainly on those of Luther; but he omits what Luther says of the Epistle of James, many of his remarks in the prologue to 1 Corinthians, the allegory in that to Philemon, while the prologue to James, Hebrews, and Jude are in direct opposition to those of Luther. In the prologue to Romans he uses both the German and Latin text of Luther's prologue. The prologues to the Gospels, with the exception noted above, are entirely Tyndale's own.

Many of the *Germanisms* charged upon Tyndale's version are good Old English, characteristic of the period, and found even in the writings of Sir Thomas More. One of these, the verb followed by the personal pronoun, has been recognized as so strictly idiomatic English that the inversion is retained in the Authorized Version in the following places, and only abandoned in the Westminster Revision in those given in italics, Matth. xiii. 13; Luke ii. 29; 1 Cor. vii. 12, 17; ix. 22, 26; xii. 31; 2 Cor. vii. 13; xi. 24; 1 Thess. ii. 13; Heb. v. 8; James i. 18; 1 Jno. i. 3.

The influence of Luther is unmistakable in Matth. i. 1, "this is the boke"; ii. 18, "on the hilles was a voyce herde";



xviii. 19, "Jesus" omitted; Jno. xix. 17, "the place off deed mennes sculles"; Acts xxviii. 2, "the people off the countre"; 16, "vnder captayne, chefe captayne"; Rom. i. 14, "to the grekes, and to them which are no grekes"; ii. 5, "harde herte that cannot repent"; ix. 13, "I will magnify myn office"; 1 Cor. i. 25, "godly folysshnes"; ii. 14, "the natural man"; 2 Cor. v. 11, "we fare fayre with men"; vi. 12, "ye uexe youre selues off a true meanyng"; Eph. iii. 15, "which is father ouer all thatt ys called father in heuen and in erth"; Col. iii. 16, "and spretuall songes which haue fauour with them"; 1 Tim. i. 7, "doctours in the scripture"; Rev. xi. 2, "the quyre which is within the temple"; xxii. 14, "their power may be in the tree off lyfe."\*

Just as unwarranted as the charge that Tyndale's version is the translation of Luther's is the other, that it is not made from the Greek, but from the Vulgate. Although all writers of the English Versions cannot be expected to be good German scholars, and their rash statements have to be credited to their ignorance of that tongue, those that know so little Latin and less Greek as to be unable to determine whether Tyndale translated direct from the Greek or from the Latin, have clearly no business to write on the subject, and their unsupported, bold assertions deserve only contempt. But that scholars like Hallam (*Const. Hist. of England*, i. 83, note) and Macknight (*A New Literal Translation*, etc., Lond., 1821) should make such assertions, and that they should be repeated in their worst form in *Biblical Notes and Queries* (p. 195; Edinb., 1871) seems almost incredible, and is certainly utterly unjustifiable.

That his translation is strictly independent, is clear from the following instances:

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\* Eadie, *l. c.*, p. 146.



	<i>Vulgate.</i>	<i>Tyndale.</i>
Matth. vi. 1,	<i>justitiam.</i>	alms.
— vi. 11,	<i>supersubstantialem.</i>	our daily bread.
Luke ii. 14,	<i>hominibus bonæ voluntatis.</i>	and unto men rejoicing.
— ii. 18,	<i>et de his.</i>	wondered at those things.
— xvii. 36,	<i>duo in agro: unus assume-</i> <i>tur: et alter relinquetur.</i>	(omitted).
— xxiii. 39,	<i>latronibus.</i>	malefactours.
Eph. v. 32.	<i>sacramentum.</i>	secrete.
1 Tim. iii. 16,	<i>quod.</i>	God.

In all these places he follows the Greek, and rejects the Vulgate; on the other hand, the renderings which follow are instances of such as were clearly suggested by the Vulgate:

	<i>Vulgate.</i>	<i>Tyndale.</i>
Matth. iv. 5,	<i>pinnaculum templi.</i>	pinnacle of the temple.
Mark. xii. 44,	<i>omnes enim ex eo quod</i> <i>abundabat illis, miserunt.</i>	they all putt in of their super fluite.
Luke xi. 13,	<i>quanto magis Pater vester</i> <i>de coelo dabit spiritum</i> <i>bonum.</i>	howe moche more shall your father celestially give a good sprett.
— xii. 20.	<i>hac nocte animam tuam</i> <i>repetunt a te.</i>	this night will they fetch away thy soul again from thee.
John xiv. 2,	<i>In domo Patris mei man-</i> <i>siones multe sunt.</i>	In my father's house are many mansions.
Heb. xii. 1,	<i>curramus ad propositum</i> <i>nobis certamen.</i>	let us run unto the battayle that is set before us.
1 Pet. ii. 1,	<i>Deponentes igitur omnem</i> <i>malitiam et omnem dolum</i> <i>et simulationes et invidias</i> <i>et omnes detractiones.</i>	Wherefore laye asyde all maliciousness and all gyle, and dissimulacion, and en- vie, and all backbytynge.
Rev. xiv. 1,	<i>scriptum in frontibus suis.</i>	written in their forehedes.

The last passage illustrates the independence of Tyndale's version, for though Erasmus in the first, second, and third editions of his Greek Testament gives the reading, *καίόμενον*, he preferred the reading, *γεγραμμένον*, and renders after the Vulgate *written*, not *burning*.

One of the most noticeable defects of his translation is the almost total disregard of the Greek connecting particles  $\delta\epsilon$ ,  $\gamma\acute{\alpha}\rho$ ,  $\kappa\alpha\iota$ , and  $\sigma\upsilon\nu$ . A random opening of the English Hexapla at John xx. 18–30, shows that  $\sigma\upsilon\nu$  is not translated verses 19, 25,  $\delta\epsilon$  verse 25, and  $\kappa\alpha\iota$  verse 28.

Samples of incorrect rendering are the following:

- Matth. i. 18. Hys mother Mary was maryed to Joseph.  
 John v. 2. by the slaughterhouse a pole.  
 Col. ii. 23. chosen holynes and humblenes (an unfortunate attempt of rendering Luther's *selbsterwählete Geistlichkeit*).  
 Heb. xi. 3. That by the means of thynges whych apeare, thynges whych are invisyle myghte be knowen (this is the rendering in the first edition, that of 1534 reads, "that thynges which are sene, were made of thynges which are not sene").

Many of his translations are paraphrastic and interpretative, *e. g.*,

- Matth. xii. 20. flaxe that begynneth to burne.  
 Rom. xii. 11. Let not that busyness which ye have in honde, be tedious to you.  
 Heb. vi. 1. the doctryne pertaynynge to the begynnyng of a Christen man.  
 Jas. v. 17. Helias was a man in daunger to tribulacion as we are (1st. ed.); mortall even as we are (1534).

He often indulges in homely renderings, *e. g.* :

- Matth. xxvii. 62. the next daye that foloweth good frydaye.  
 Acts xiii. 15. after the lecture (1st. ed.); after the lawe and the prophets were redde (1534); . . . yf ye have eny sermon to exhorte the people.

*Per contra*, many, it may be said most, of his renderings are felicitous and singularly clear, *e. g.* :

- Matth. xv. 27. the whelppes eate of the crommes.  
 Mark v. 40. sat doune here a rowe and there a rowe.  
 Luke xxii. 44. droppes of blood tricklyng down to the grounde.  
 John ii. 7. fylled them vp to the harde brym.

- Acts xii. 18. there was not lytell adoo among the soudiers.  
 Rom. xii. 2. be ye chaunged in youre shape by the renuyng of your  
 wittis.  
 1 Cor. v. 7. that ye maye be newe dowe as ye are swete breed.  
 2 Cor. xii. 20. lest there be founde amonge you lawynge.  
 Phil. i. 8. I longe after you all from the very herte rote in Jesus  
 Christ.  
 Col. ii. 1. as many as have not sene my parson in the flesshe.  
 2 Thess. i. 3. Every one of you swymmeth in love.

That Tyndale's English is decidedly superior to the writings of his time which have come down to us, cannot be disputed; it is a noble translation, the basis of every subsequent English version (the Rhemish is not English), and on several accounts better than all subsequent versions; it has an individuality as pronounced as Luther's, its Saxon is racy and strong, sometimes majestic, and above all things, it is hearty and true, the reader feels that the translator felt what he wrote, that his heart was in his work, and that he strove in prayer to reproduce in his own mother-tongue to the very best of his ability what he believed to be the true sense of the word of God, as he understood it.

The subjoined collation shows at a glance the extent to which Tyndale's version was influenced by the Vulgate, Wiclif, and Luther. The italicized words indicate the sources of his text; some of the words italicized in Wiclif, but not reproduced in Tyndale, differ only linguistically, not in the meaning. The result fully sustains the views advocated in this chapter.

ST. LUKE XV. 11-24.

<i>Vulgate.</i>	<i>Wiclif.</i>	<i>Luther.</i>	<i>Tyndale.</i>
<i>Sier and Theile.</i>	<i>1380.</i>	<i>Canstein 16mo, 1876, compared with 1545.</i>	<i>1534.</i>
11 Ait autem: Homo quidam habuit duos filios.	<i>And he seide: a man hadde tweie sones:</i>	Und er sprach: Ein Mensch hatte zween Söhne.	And he sayde: 11 a certayne man two sonnes,

- 12 Et dixit adol- *and the yung-* Und der jüng- and the yonger 12  
 lescentior ex *er of hem seiðe* ste unter ihnen of them sayde  
 illis patri: Pa- *to the fadir,* sprach zu dem to his father:  
 ter, da mihi *fadir geue me* Vater: Gibmir, father geve me  
 portionem sub- the porscioun my part of the  
 stantiæ, quæ of catel that goodes that to  
 me contingit. fallith to me, me belongeth.  
 Et divisit illis *and he departid* Und er And he divided  
*substantiam. to hem the* theilte ihnen vnto them his  
*catel,* das Gut. substantiæ.
- 13 Et non post *and not* after And not longe 13  
 multos dies, many daies, after, the yong-  
 congregati- whanne *alle* er sonne gad-  
 bus omnibus, thingis were ste Sohn alles dered all that  
 adolescentior *gaderid to gid-* zusammen und he had to ged-  
 filius *peregre* re: the yong- zog ferne über der, and toke  
 profectus est er sone wente Land; und da- his iorney into  
 in regionem forth in pil- selbst *brachte* a farre countre,  
 longinquam, et grymage *in to* er sein Gut *um* and theare he  
 ibi dissipavit *a fer cuntre,* mit *Prassen*.(?) wasted his  
 substantiam *and there he* goodes with  
 suam vivendo *wastid his* royetous lyv-  
 luxuriose. *goodis;* in ly- inge.  
*yngge lecher-*  
*ousli,*
- 14 Et postquam *and after that* Da er nun alle And when he 14  
 omnia consum- he hadde endid *das Seine* had spent all  
 masset, facta he hadde endid alle that he had,  
 est fames va- alle thingis: a zehret hatte, ther rose a  
 lida in regione strong hungir ward eine *gros-* greate derth  
 illa, et ipse was made in *se Theurung* thorow out all  
 coepit egere, that cuntre *and* durch *dassel-* thatsamelande,  
*he biganne to* *Land,* und er and he began  
*haue nede.* fieng an zu to lacke.
- 15 et abiit et ad- *and he wente* Und gieng hin And he went 15  
 hæsiti uni civi- *and drouge* und hängte sich and clave to a  
 um regionis him to oon of an einen Bür- citesyn of that  
 illius; et misit the citeseynes ger desselbigen same countre,  
 illum in villam *of that cuntre,* Landes, der which sent him  
 suam, ut pas- and he *sente* schickte ihn to his felde, to

- |    |   |   |   |   |
|----|---|---|---|---|
|    | ceret porcos.   | <i>hym in to his townne: to fede swyne,</i>   | auf seinen Acker der Säue zu hüten.   | kepe his swyne.   |
| 16 | Et cupiebat implere ventrum suum de siliquis, quas porci manducabant, et nemo illi dabat.                           | <i>and he coueitid to fille his wombe of the coddis that the hoggis eten; and no man gaf to hym.</i>  | Und er begehrt seinen Bauch zu füllen mit Trebern die die Säue assen, und niemand gab sie ihm.                                    | And he wolde fayne have filled his bely with the cockles that the swyne ate: and noo man gave him.                    |
| 17 | In se autem <i>reversus</i> dixit: Quanti mercenarii in domo patris mei abundant panibus! ego autem hic fame pereo. | <i>and he turned agen in to hym self: and seid, hou many hirid men in my fadris hous had plente of looues and I perisch here thorug hungir!</i> | Da <i>schlug er in sich</i> und sprach: Wie viel Tagelöhner hat mein Vater, die Brot die Fülle haben, and ich verderbe im Hunger. | Then he came to him selfe and sayde: how many hyred servautes at my fathers, have breed ynough, and I dye for hunger. |
| 18 | Surgam et ibo ad patrem meum, et dicam ei: Pater, peccavi <i>in</i> coelum et coram te;                             | <i>I schal rise up and go to my fadir; and I schal seie to hym, fadir I haue synned in to heuene and bifor thee,</i>                            | Ich will mich aufmachen und zu meinem Vater gehen und zu ihm sagen: Vater, ich haba gesündiget in den Himmel und vor dir,         | I will aryse, and goo to my father and will saye vnto him: father, I have synned agaynst heven and before the,        |
| 19 | jam non sum dignus vocari filius tuus, fac me sicut unum de mercenariis tuis.                                       | <i>now I am not worthi to be clepid thi sone, make me as oon of thin hirid men,</i>   | und bin hinfort nicht mehr werth dass ich dein Sohn heisse; mache mich als einen deiner Tagelöhner.                               | and am no moare worthy to be called thy sonne, make me as one of thy hyred servautes.                                 |
| 20 | Et surgens venit ad patrem suum. Cum autem adhuc  | <i>and he roos up and cam to his fadir, and whanne he was</i>   | Und er machte sich auf und kam zu seinem Vater. Da er   | And he arose and went to his father. And when he was  |

- longe esset, vidit illum pater ipsius et misericordia motus est, et accurrens cecidit super collum ejus et osculatus est eum.
- 11 Dixitque ei filius: Pater, pec- cavi in coelum et coram te; jam non sum dignus vocari filius tuus.
- 22 Dixit autem pater ad servos: Cito proferte stolam primam et induite illum, et date annulum in manum ejus, et calceamenta in pedes ejus,
- 23 et adducite vitulum saginatum et occidite, et manducemus et epulemur;
- yit afer, his fa- dir saie hym, and was stirid bi merci, and he ranne and fil on his necke: kissid hym,*
- and the sone seide to him, fadir I haue synned in to heuene and bi- for thee: and now I am not worthi to be clepid thi sone.*
- and the fadir seide to his ser- uauntis, swythe brynge ye forth the first stole: and clothe ye hym: and geue ye a ryng in his hond: and schoon on his feet:*
- and brynge ye a fatte calf, and sle ye: and ete we and make we feest.*
- aber noch ferne von dannen war, sahe ihn sein Vater, und jammerte ihn, lief und fiel ihm um seinen Hals und küsste ihn.
- Der Sohn aber sprach zu ihm: Vater, ich habe gesündigt in den Himmel und vor dir; ich bin hinfort nicht mehr werth dass ich dein Sohn heisse.
- Aber der Vater sprach zu seinen Knechten: Bringet das beste Kleid hervor und thut ihn an, und gebet ihm einen Fingerreif an seine Hand und Schuhe an seine Füsse,
- und bringet ein gemästet Kalb her, und schlachtet's; lasset uns essen und fröhlich sein:
- yet a greate waye of, his father sawe him and had compassion, and ran and felle on his necke, and kyssed him.
- And the sonne 21 sayd vnto him: father, I have synned agaynst heven, and in thy sight, and am no moare worthy to be called thy sonne.
- But his father 22 sayde to his ser- vauntis: bringe forth that best garment and put it on him, and put a ryng on his honde, and showes on his fete.
- And bringe 23 hidder that fat- ted caulfe and kyll him, and let vs eate and be mery:

24 quia hic filius meus mortuus erat et revixit, perierat et in- ventus est. Et coeperunt epu- lari.	<i>for this my sone was deed: and hath lyued agen, he per- ischid, and is founden, and alle men bi- gunnen to ete.</i>	denn dieser mein Sohn war todt, und ist wieder leben- dig worden; er war <i>verloren</i> , und ist gefun- den worden. Und fiengen an <i>fröhlich</i> zu sein.	for this my 24 sonne was deed, and is alyve agayne, he was loste, and is now founde. And they began to be merye.
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COLLATION OF ROMANS XII. 1-3.

<i>Vulgate.</i>	<i>Erasmus.</i> <i>3rd. ed. 1522.</i>	<i>Luther.</i>	<i>Tyndale.</i> <i>1526.</i>
1 Obsecro itaque vos, fratres, per misericordi- am Dei, ut exhibeatis cor- pora vestra hostiam vi- ventem, sanc- tam, Deo pla- centem, ratio- nabile obsequi- um vestrum.	Obsecro igitur vos, fratres, per miserationes Dei, ut præbe- atis corpora vestra, hostiam viventem, sanc- tam, <i>acceptam</i> Deo, ratio- nalem cultum vestrum.	Ich ermahne euch, lieben Brüder, durch die <i>barmhert- zigkeit</i> Gottes, dass ihr eure leiber begeben zum opfer, das da lebendig, heilig und Gott wohlge- fällig sey, wel- ches sey euer vernünftiger <i>Gottesdienst.</i>	I beseeche you 1 therfore breth- ren by the <i>mer- cifulnes</i> of God, that ye make youre bodyes a quicke sacrificse, holy and ac- ceptable vnto God which is youre resonable <i>servynge off God.</i>
2 Et nolite con- formari huic sæ- culo, sed re- formamini in novitate sensûs vestri: ut pro- betis quæ sit <i>voluntas</i> Dei bona, et bene- placens, et <i>per-</i>	Et ne <i>accom- modebis</i> vos ad figuram sæculi hujus, sed transformemini per renovatio- nem <i>mentis</i> ves- træ, ut probetis quæ sit volun- tas dei, quod	Und stellet euch nicht die- ser Welt gleich; sondern <i>verän- dert</i> euch durch verneuerung eures sinnes, auf dass ihr prüfen möget, welches da sey	and fassion note 2 youre selves lyke vnto this worlde. But be ye chaunged [inyoureshape] by the renu- ynge of youre wittes that ye maye fele what

<i>fecta.</i>	bonum est, <i>acceptumque</i> et perfectum.	der gute, der wohlgefällige, und der vollkommene Gotteswille.	thynges that acceptable, and perfect will of god is.
3 Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter vos non plus sapere quam oportet sapere, sed sapere ad sobrietatem, et <i>uniuscuique</i> sicut Deus divisit mensuram fidei.	Dico enim per gratiam, quæ data est mihi, <i>cui libet</i> versanti inter vos, ne quis arrogantius de se sentiat, supra quam oportet de se sentire: sed ita sentiat, ut modestus sit et sobrius ut <i>cuique</i> deus partitus est mensuram fidei.	Denn ich sage durch die gnade die <i>mir gegeben ist, jedermann</i> unter euch, dass niemand weiter von ihm halte, denn sichs gebühret zu halten, sondern dass er von ihm massiglich halte, ein jeglicher, <i>nach dem</i> Gott ausgetheilet hat das mass des glaubens.	For I saye 3 (thorow the grace that vnto me geuen is) <i>to every man</i> amonge you, that no man esteeme off hym silfe more then it becommeth hym to esteeme: But that he discretely iudge off hym silfe <i>accordinge</i> as god hath dealte to every man the measur of faith.

The italicized words in Luther and Tyndale show the influence of the former on the latter; those in Erasmus, the renderings preferred by Tyndale against Luther; and those in the Vulgate, Tyndale's adoption of that version; some of these renderings agree also with Luther.

In spite of the *description* of the Cologne quarto edition, finished at Worms, copies of it, as well as large numbers of the octavo edition, had found their way into England in the same year (1526), for Toustal in his prohibition, issued at the instance of Wolsey, mentions that the Testaments imported were "some with glosses and some without."

The prohibition, which was dated October 24, 1526, required all persons within the Diocese of London, within



thirty days, under pain of excommunication, to deliver to the bishop's vicar-general "all and every one of the books containing the translation of the New Testament in the vulgar tongue, which was alleged to have been craftily executed by some sons of iniquity and ministers of the Lutheran faction.

Tyndale himself admits, in the preface to the edition of 1534, that the Cologne-Worms editions contained many errors caused by lack of help and oversight. But the impressions were so readily bought up that Christopher of Endhoven, a printer at Antwerp, printed in 1526 a *third* edition.

At the instance of Hacket, the English envoy to Brussels, Endhoven was arrested, who had mildly proposed that for printing the New Testament, he "ought to be banished out of all the emperor's lands and countries, and that the third part of all his goods should be confiscated in the emperor's hands, and all the foresaid English books burnt in the fire, according to the emperor's last mandment upon such like heresies." The Antwerp authorities, however, refused to do his bidding and released Endhoven. Unable to get the books confiscated, he proposed to buy up the whole edition, and in that way he did collect and burn all the books he could find at Antwerp and Barrow (*i. e.*, Bergen-op-Zoom). During the imprisonment of Endhoven, another Antwerp printer published a new edition "in a greater letter." Hacket wrote about it to Wolsey on May 23, 1527: "Some new printers of the town of Antwerp have brought to be sold to this Barrow market diverse English books, entitled the New Testament . . . of which I have found twenty-four in one man's hand. . . . I trust shortly to see them burned. . . . I hear say that there have been at the last Frankfort market more than two thousand such like English books."

In order to prevent misapprehension as to the conduct of Tyndale with respect to the Antwerp editions of 1527 and

1528, amounting to five thousand copies, it should be remembered that they were piratical editions, the Dutchmen having stolen the copy. Joye (*Apology*, p. 39, 1527) says of it: "Anon aftir, 1527, the Dutchmen got a cotype, and printed agen in a small volume [12mo] adding the Kalendare in the begynning, concordances in the margent, and the table in the ende. But yet, for that they had no Englishe-man for to correct the setting, thei themselves, havynge not the knowledge of our tongue, were compelled to make many mo fauts than were in the cotype, and so corrupted the book, that the simple reader might ofte tymes be taryed and steck. After this, about 1528 or 9, thei printed it agein also without a correctour in a greater letter and volume with the figures in thapocalipse, which were therefore miche falsen then their firste."

As copies of these surreptitious editions are very rare, the following description, relating to the second, will be read with interest.\* It is in 12mo, printed in the Dutch letter, and has in the margin heads of the text, scriptural references, and brief notes. The Epistle to the Hebrews is placed after the Epistles of St. Peter and St. John, and before that of St. James. 1. Pet. ii. 13 is wanting. In Revelation twenty-one wood-cuts illustrate the contents. At the end are "the Pistles taken out of the Old Testament, which are read in the Church after the use of Sarum, upon certain daies of the year," in a version different from that given in Matthew's Bible, as will be seen by this specimen:

*The next Sondaye after the xiii. daye: The Epistle Es. xii. a.*

I will prayse the, O Lorde, that though thou were angrye with me,

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\* For a full account of the various editions, etc., see *Bibliographical Description of the editions of the New Testament. Tyndale's Version in English, with numerous readings, comparisons of texts, and historical notices, the notes in full from the edition of Nov., 1534, an account of two octavo editions of the New Testament of the Bishops' Version, without numbers to the verses, illustrated with seventy-three plates, titles, colophons, pages, capitals*, by Francis Fry, F.S.A., London, 1878, 4to

yet thine anger is turned, and thou hast comforted me. Beholde God is my salvation: I will be bolde therfore and not feare. For the Lorde God is my strength and my prayse whereof I synge: and is become my Savyoure. And ye shall drawe water in gladnes oute of the welles of salvacion. And ye shal saye in that daye: Geve thanks unto the Lorde: call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyfte up an hye. Synge unto the Lorde, for he hath done excellentlye, and that is knowen thorowe oute all the worlde. Crye and showte thou inhabiter of Syon, for great amonge you is the holye of Israel.

This edition again was speedily followed by still another, and the introduction of the volume assumed such wholesale proportions that Tonsal's zeal against it found vent in most violent and very unecclesiastical measures, which were, nevertheless, eclipsed by those of some of his brethren on the bench, who did not content themselves with the burning of the books, for they committed their readers to the flames.

At the treaty of Cambray, in 1529, where Tonsal, More, and Hacket represented England, it was stipulated that the contracting parties were not "to print or sell any Lutheran books on either side." Tonsal took Antwerp on his way to England, and to that visit (in 1529) is referred the following incident narrated by Halle, the chronicler (*Chronicle*, p. 762, London, 1809). The bishop consulted there with Austin Packington, a mercer and merchant of London, as to the best way of securing the English Testaments for the purpose of burning them. The mercer, who is said to have been a friend of Tyndale, and knowing that he had a great number of Testaments on his hands, and that he was sadly in want of money, deemed it a fair opportunity to serve the bishop and his friend at the same time, and told the former that if he would pay for them, he believed his interest with the Dutchmen, and strangers who had bought them of Tyndale, to be sufficient to procure for his lordship every copy that was yet unsold. The bishop consenting, Packington got the books

from Tyndale, and sent them to England, where, on the bishop's return, they were publicly burnt at St. Paul's Cross. But when the supply continued from the same source in spite of the burning, the bishop sent for Packington to expostulate with him, who stated in reply that his lordship had received all the unsold copies of *that* impression, according to his bargain, but that more had been printed since, and he could not see how that could be prevented, unless he should likewise buy the types and the presses. Halle adds that George Constantine, a Cambridge LL.B., suspected of sympathy with Luther, who fled on that account to the continent, and had there made the acquaintance of Tyndale, being apprehended and examined by the Lord Chancellor, Sir Thomas More, and asked how Tyndale, Joye, etc., were furnished with money to support them, replied that "it was the Bishop of London who had helped them, since his lordship had distributed a great deal of money among them by his buying the New Testaments, which he burnt, which had been, and yet was, their only succor and comfort." Burnet says this occurred in 1529, Foxe that it was in 1530. But as Sir Thomas More, in his *Dialogues*, printed in June, 1529, refers to the burning of the Testaments, and Tyndale himself, in the preface to the *Parable of the Wicked Mammon*, published May 8th, 1527, says explicitly, "In burning the New Testament they dyd none other thing than that I looked for," it follows that either it must have taken place before that date, or that there was more than one such public burning of New Testaments.

Tonstal preached against Tyndale's Testament, and alleged, at St. Paul's Cross, that it contained not less than two thousand mistranslated texts. The importers of the book were prosecuted, compelled to abjure, and to do penance (especially John Roremund, [Raymond], a Dutchman, John Tyndale, the translator's brother, and Thomas Patmore) for having imported them, by riding with their faces to their horses

tails, with the books fastened thick about them, pinned or tacked to their gowns or cloaks, to the Standard in Chepe, and there with their own hands to fling them into the fire made on purpose to burn them (Foxe, II., p. 315; Lewis, *l. c.*, 66). Tonsal, likewise, with a view to convince the people of "the reasonableness of these proceedings," induced Sir Thomas More, reputed to be the greatest wit and philosopher of the age, to write against Tyndale. This he did in the *Dyalogue* already referred to, written in a witty, pleasant, and popular style, and full of anecdote, but destitute of merit in point of scholarship, reasoning, and Christian spirit. In the third book, *e. g.*, Sir Thomas's imaginary interlocutor, desiring to "know his mind concerning the burning of the new testament in english which Tyndal lately translated, and, as men said, right well, which made them much marvail of the burning," was told by Sir Thomas "that whoso called those books which were burned New Testaments gave them a wrong name, since they were rather Tyndale's or Luther's Testament, it being so corrupted and changed from the good and wholesome doctrine of Christ to their own devilish heresies as to be quite another thing," observing in proof thereof that "Tyndale had mistranslated *three* words of great weight, and they often repeated and rehearsed in the book; they were the words *priests*, *church*, and *charitie*. The first of these he never called priests, but *seniors*; the second he styles the *congregation*; and the third he nameth *love*;" adding that he commonly "changed the word grace into *favour*; that he translated confession into *knowledging*, penance into *repentance*, and a contrite heart into a *troubled heart*; that by this means he would with his false translation make the people believe that such articles of the faith as he laboured to destroy, and which were well proved by scripture, were in holy scripture nothing spoken of, but that the preachers have all this fifteen hundred years misrepresented the gospel, and englished the scripture wrong, to

lead the people purposely out of the way" (More, *Works*, p. 309).

Tyndale, in *An Answer unto Sir Thomas More's Dialogue* (1530), said: "That Sir Thomas, who understood Greek, and knew these words *long before* he did, could not prove that he gave not the right English unto the Greek words; but that what made them, whose cause Sir Thomas espoused, so uneasy and impatient, was they had lost their juggling terms, wherewith they imposed on and misled the people. For instance, the word *church*, he said, was by the popish clergy appropriated to themselves, whereas of right it was common to all the whole congregation of them that believe in Christ. So, he said, the school-doctors and preachers were wont to make many divisions, distinctions, and sorts of *grace*; with *confession* they juggled, and made the people, as oft as they spake of it, to understand by it *shrift in the eare*. So by the word *penance*\* they made the people understand holy deeds of *their* enjoining, with which they must make satisfaction for their sins, to God-ward." As for rendering "presbuteros" *senior*, he owned "that *senior* was no very good English . . . but that he had spied his fault since long before Sir Thomas had told him of it, and had mended it in all the works which he had made lately, and called it *an elder*"; as to his rendering "agapee" *love*, and not into *charity*, he said "*charity* was no known English in that sense which 'agapee' requireth."

The retail price of these Testaments in 1528 was seven or eight groats apiece, the wholesale price charged by the Dutchmen being at the rate of thirteen pence apiece, or three hundred for sixteen pounds, five shillings.

The question of Tyndale's movements on the continent is

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\* Cor. Nary and other Romish translators give as their reason for rendering the Greek "metanoia," and the Latin "pœnitentia" *penance*, that they do not signify a bare sorrow or repentance, but a repentance accompanied with fasting, weeping, and other penal works.

one of great interest, but apparently involved in inextricable confusion. The confusion is the result of three sets of circumstances. First, as Tyndale was hunted down by emissaries of Henry VIII., Wolsey, and Tonstal, in order to elude them and enhance his own safety, he was compelled not only to move with great secrecy, but to assume a feigned name—*e. g.*, at the time when West, Hacket, and Kincke were after him, he called himself Hutchyns;\* so Frith had assumed the name of Jacob for the same reason, and Tyndale wrote to him under that pseudonyme. Secondly, many of the documents are without dates and the names of the places where they were written. Thirdly, many of the writers on Tyndale follow Anderson, who, in his *Annals of the English Bible*, exhibits a surprising recklessness in departing from every known principle of chronological order, and is perfectly infatuated with the idea of proving that Tyndale's translation was made without any help derived from Luther and his version. Ruling out, therefore, the unreliable data furnished by Anderson and the numerous writers who have transferred them to their pages, we have to go back to Lewis (*Complete History*, etc.), who is rather credulous,† the works of Tyndale, Burnet (also

\* Tyndale had a certain right to the name of Hutchins, as will be seen from the following extract from a letter written by Thomas Tyndale, of Kingston, St. Michael, near Calne, dated February 3d, 1663, to a namesake, whom he addressed as his cousin, and whose father was a grandson of the reformer's elder brother:

"The first of your family came out of the north, in the times of the wars between the houses of York and Lancaster, at what time many of good sort (their side going down) did fly for refuge where they could find it. Coming into Gloucestershire, and changing his name to that of Hutchins, he afterwards married there, and so having children, he did, before his death, declare his right name, and from whence, and upon what subject he came thither; and so taking his own name, did leave it unto his children, who have since continued it, as it was fit they should. This I have heard from your good father himself." Professor Walter in *Doctrinal Treatises*, etc., By William Tyndale. Parker Society's Edition, Cambridge, 1848, Preface, p. ix.

† Horne, in the main, depends upon Lewis, and has made no independent researches, and Plumptre (in *Smith's Dictionary of the Bible*) for similar reasons is equally unreliable.



very doubtful), Foxe, and other contemporary writers and unpublished documents in MSS. As the result of my researches in such books, and extracts from the documents printed in the Parker Society's Series, I submit the following consecutive account, which, from the causes enumerated, is, of course, liable to error; but I cordially invite and shall gratefully receive, from whatever quarter, authentic data tending to correct it.

In the year 1526 Tyndale had completed at Worms the printing of the New Testament begun at Cologne. As there was practically nobody in England before Tyndale left it who could have made him a competent Hebrew scholar, it is safe to infer that he applied himself to the study of Hebrew when he reached the continent, although it does not appear whether he received instruction at the hands of Jewish scholars or others. There is, however, this entry in the diary of Spalatin, the friend of Luther: "Busche told us that six thousand copies of the New Testament had been printed at Worms, and that this translation had been made by an Englishman, sojourning there with two other natives of Britain, who was so skilled in seven languages—Hebrew, Greek, Latin, Italian, Spanish, English, and Dutch \*—that whichever he might be

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\* The passage, as given in *The Life of Tyndale* prefixed to the *Doctr. Treatises*, Park. Soc., ed. 1848, p. xxx., gives "Dutch" without a query. The query is justified, for I find that the quotation is wrong, the original Latin reading "*Gallicæ*," *i. e.*, French. The original passage occurs in the following context: "*Dixit nobis in coena Matthias Leimbergius, Erasmum Rot. miro consternatum editione Servi Arbitrii, ei libello non responsorum, jam scribere de conjugio Buschius vero a Rege Gallorum revocatum Jacobum Stapulens. & nonnullos aīos, & reversos liberatos XII captivos, quos Evangelii nomine Parlamentum conjecisset in carcerem. Item Wormatiæ VI mille exemplaria Novi Testamenti Anglice excusa. Id operis verum esse ab Anglo, illic cum duobus aliis Britannis divertente, ita VII linguarum perito, Hebraicæ, Græcæ, Latinæ, Italicæ, Hispanicæ, Britannicæ, Gallicæ, ut, quæcunque loquatur, in eam natum putes. Anglos enim, quamvis reluctante & invito Rege, tamen sic suspirare ad Evangelion, ut affirmant, sese empturos Novum Testamentum, etiamsi centenis millibus æris sit redemendum. Adhæc Wormatiæ etiam Novum Testamentum Gallice excusum esse.*"



speaking you would think it to be his native language" (Schelhornii *Amœnitates Litterariæ*, iv. p. 431. Excerpta quædam e diario Georg. Spalatini). The entry in the diary immediately preceding this bears date August, 1526. In that year, then, Busche seems to have met Tyndale at Worms. Hermann von dem Busche, a pupil of Reuchlin, the earliest German Hebraist, had about this time accepted a professorship in the newly-founded University of Marburg in Hesse, and from that circumstance it has been inferred that Tyndale went with him and studied there. This inference, which is reasonable enough, seems to be corroborated by the circumstance that at Marburg, supposed to be Englished Marlborow, Tyndale published in 1527, *The Parable of the Wicked Mammon*; in 1528, *The Obedience of a Christian Man*; and in 1530, the Pentateuch. Thus far everything seems clear, and it is added, *e. g.*, by Walter, the editor of the *Doctrinal Treatises*, etc., of Tyndale (Parker Society, Volume I., 1848), in the introductory notice to the second of these works, p. 129, that Hans Luft, the printer, had just established a printing-press at Marburg. The colophon of Genesis reads: "*Emprinted at Marlborow in the lande of Hesse, by me, Hans Luft, the yere of oure Lord MCCCCXXX. the XVII. dayes of Januarii,*" and I incline to the opinion that the last statement of Hans Luft having just established a printing-press at Marlborow (Marburg) is purely conjectural. Of course he *may* have done so, but I have not been able to discover the proof, nor am I convinced that Marlborow *is* the English equivalent of Marburg; it *may* have been so in the sixteenth century, although it is not so now. In my judgment Marlborow is a pseudonyme, deliberately chosen by Tyndale to mislead his pursuers, and designates no other place than *Wittenberg*, where Luther lived. In this matter I take, of course, issue with all the writers who *affirm*, on what grounds I cannot tell, that Marlborow is Marburg, and that Luft had a

printing-press there. Now, *Hans Luft* was the most celebrated printer of the sixteenth century, who was born, who lived and died at Wittenberg, printed Luther's Testament and Bible for about sixty years, and is perhaps better known than any other German, not an author, of that period. In the notices of his life which I have seen nothing is said about his having established a printing-press at Marlborow or Marburg, nor have I been able to find anywhere a *trace* of another Hans Luft, a printer, in that century. The authors referred to may have seen such traces, and based their statements on facts, but *until* they are made known and proven, I mean to uphold the view that Wittenberg is the enigmatical Marlborow.

But wherever Marlborow may have been, Tyndale seems to have been there from 1526 to 1529, in which year (unless the dates be wrong) he visited Antwerp, and left that place before the negotiators of the treaty of Cambray, of whom Tönstal was one, arrived there several days after August 5th, 1529. What Foxe says about his movements is strikingly inaccurate: "At that time Tyndale had translated the fifth book of Moses, called Deuteronomium, minding to print the same at Hamborough, he sailed thitherward; where, by the way, upon the coast of Holland, he suffered shipwreck, by which he lost all his books, writings, and copies, and so was compelled to begin all anew, to his hindrance and doubling of his labors. Thus, having lost by that ship both money, his copies, and his time, he came in another ship to Hamborough, where, at his appointment, Master Coverdale tarried for him, and helped him in the translating of the whole five books of Moses, from Easter till December, in the house of a worshipful widow, Mrs. Margaret Van Emmerson, anno 1529, a great sweating sickness being at the time in the town. So, having despatched his business at Hamborough, he returned afterward to Antwerp again."

If I succeed in correcting this paragraph, I correct the still

more hopeless confusion in Anderson's account and that of those who cite him as an authority. Marburg is in the heart of Germany, about two hundred miles distant both from Antwerp and Hamburg. If he wanted to go to Hamburg, two hundred miles N. N. E., he needed not to travel two hundred miles W. N. W., to Antwerp, and thence by sea four hundred miles more N. by E.; he would, like every sensible man, have travelled direct overland through a friendly country in about one-fifth the time, even in the sixteenth century, minus all the danger he ran in Brabant and the perils of shipwreck. If he went to Antwerp he had a motive, and his motive was to facilitate the introduction of his Testament into England; so we may admit that he went to Antwerp. If he wanted to return to Marburg, he would, for the geographical and other reasons just stated, have returned by the way he came, unless he had a motive. That motive, in order to give color to his story, Foxe says, was an appointment with Coverdale at Hamburg. Pearson, who has very ably edited the *Remains* of Coverdale in the Parker Society Series (1846), and not only had access to every available work and document bearing on the subject, but knew how to use the material, denies, and very justly, the ridiculous story of Foxe, which, on his authority (p. ix. *Biogr. Notice*), leaves Tyndale without a motive in visiting Hamburg.

Now if Marlborow is not Marburg, but Wittenberg, the whole case stands differently. Tyndale had to go to Antwerp, and would travel the distance of about four hundred miles W., and desiring to return (for his printing and his work were there in that Marlborow), the less costly voyage of four hundred miles from Antwerp to Hamburg, and thence up the Elbe to Wittenberg, about one hundred and sixty miles distant, would certainly tempt a man so impecunious as Tyndale is known to have been at that time. These considerations appear to me conclusive that Foxe's story (copied

by Lewis, obfuscated by Anderson, and rashly accepted by Plumptre [in Smith's *Dict. of the Bible*], and many who copy from *them*) is historically untrue.

The foregoing paragraphs were written in the autumn of 1881, and although I felt thoroughly convinced that my reasoning was borne out by the facts of the case and that the conclusion reached was correct, I hesitated, in the absence of proof, to express it in the shape of assertion, but resolved, if possible, to ascertain the facts of the case.

It occurred to me that the best and surest way might be to open direct communication on the subject with the authorities of the University of Marburg, and for that purpose I took occasion on November 7th, 1881, to address a letter to the Rector Magnificus of that university, inquiring among other matters:

1. If Hans Luft had a printing-press at Marburg? and
2. If William Tyndale, as well as John Frith and Patrick Hamilton, ever studied there?

Professor Ennetterus very courteously handed my letter to Professor Dr. Julius Cæsar, the librarian of the University, and author of *Catalogus studiorum scholæ Marpurgensis*, Marburg, 1875, who having thoroughly explored the archives of the University, and the documents in the library of the same, is unquestionably the most competent scholar to testify on the subject under consideration. This scholar, in a letter to me, bearing date November 26th, 1881, after briefly traversing the field of inquiry, informs me:

1. *That Hans Luft never lived, and never had a printing-press at Marburg.*
2. That while the Album of the University enumerates among the matriculates for the year 1527 the following persons—thus:

PATRITIUS HAMILTON, A LITGAU, SCOTUS, MGR. PARISIENSIS,  
 IOANNES HAMILTON, A LITGAU, SCOTUS,  
 GILBERTUS WINRAM, EDINBURGENSIS,

*there is no entry in the Album, or a trace in any document whatever in the archives of the University that Tyndale and Frith ever were at Marburg.*

Professor Cæsar, moreover, agrees with me in the opinion that the name of the printer, Hans Luft, and of the place of printing, Marburg, *i. e.*, Marlborow, in the land of Hesse, are fictitious, and were probably selected to conceal the real place of printing from Tyndale's enemies in England. He further coincides with me in the belief that the statement of Tyndale having followed Hermann von dem Busche to Marburg is simply an inferential conjecture.

It follows, by the stern logic of historical fact, that all the notices to the contrary found in catalogues, histories, and encyclopædias require to be corrected, and all the deductions drawn from them to be abandoned as speculative and conjectural.\*

The importance of the subject appears to me to render it desirable that the correspondence on it should be preserved; it is therefore produced here in the original, and the translation accompanying it may prove useful to persons not familiar with German.

*Noor.*, 7, 1881.

*Noor.*, 7, 1881.

DEM RECTOR MAGNIFICUS DER  
UNIVERSITÄT MARBURG.

TO THE RECTOR MAGNIFICUS OF  
THE UNIVERSITY OF MARBURG.

*Hochgeehrter Herr:*—Im Verfolg einer geschichtlichen Untersuchung wage ich es mich an Sie um Aufschluss über eine Sache zu wenden, die auch für Sie nicht ohne Interesse sein dürfte.

*Very honored Sir:*—In the prosecution of an historical inquiry, I venture to address you for information in a matter, which may not be void of interest to you.

Bei Gelegenheit der Bearbeitung eines Aufsatzes über den englischen

Engaged on the preparation of an essay on the English Bible transla-

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\* On Jan. 7, 1882, I sent a preliminary announcement, containing these details, to the *London Times*, and the *Churchman*, published at New York.

Bibelübersetzer William Tyndale fand ich, dass eine Notiz folgenden Inhalts in verschiedenen älteren Werken vorkömmt, die von den Neuern immer wiederholt wird, und die, wie es mir scheint, bis jetzt noch nicht durch historische Belege erwiesen ist.

Die betreffende Notiz behauptet dass William Tyndale einer der ersten Studirenden in Marburg gewesen, und dass verschiedene seiner Werke von *Hans Luft in Marburg gedruckt seien*.

John Frith und Patrick Hamilton sollen auch in Marburg studirt haben, und der Name des Letzteren auf der ersten Seite des Universitäts-Registers eingetragen sein.

Da es Ihnen vermöge Ihrer amtlichen Stellung wohl nicht schwer sein dürfte, diese Überlieferungen zu verificiren, erlaube ich mir bei Ihnen anzufragen,

1. Ob Hans Luft eine Buchdruckerei in Marburg gehabt hat, und
2. Ob das Universitäts-Register irgend welche authentische Nachrichten über die in Frage stehenden Persönlichkeiten enthält?

In der Hoffnung dass Sie die Gewogenheit haben mögen mir im Interesse geschichtlicher Wahrheit das mitzutheilen, was Sie darüber ermitteln können, und mir die Freiheit, mit der ich mich an Sie wende, nicht verübeln wollen, empfiehlt sich mit ausgezeichneter Hochachtung,

Ergebenst,  
J. I. MOMBERT.

tor, William Tyndale, I find the following notice in older writers, which, though persistently repeated by modern authors, does not appear to me proven by historical evidence.

The notice in question asserts that William Tyndale was one of the first students at Marburg and that several of his works *have been printed by Hans Luft at Marburg*.

John Frith and Patrick Hamilton are also said to have studied at Marburg, and that the name of the latter is recorded on the first page of the University Register.

As you, in virtue of your official position, may not find it difficult to verify these traditions, I beg leave to inquire

1. If Hans Luft ever had a printing-press at Marburg? and
2. If the University Register contains authentic notices of the persons in question?

Hoping that in the interest of historical truth you may be obliging enough to communicate to me what you may be able to learn on this subject, and that you will kindly pardon the trouble to which I put you, I beg you to believe me, with high regards,

Yours very truly,  
J. I. MOMBERT.

*Marburg, 26 Nov., 1531.*

DEM EHRW. HERRN, DR. MOMBERT.

*Hochgeehrter Herr!*—Der zeitige Rector unserer Universität, Herr Professor Ennetterus, hat mir Ihren an ihn under dem 7. d. M. gerichteten Brief zur Beantwortung überlassen, da ich mich schon früher mit der von Ihnen gestellten Frage genauer beschäftigt habe. Obgleich mir augenblicklich nicht Alles gegenwärtig ist, was ich einmal darüber gewusst habe, und auch die Zeit fehlt, die Nachforschung von Neuem zu beginnen, so glaube ich Ihnen doch über einen Hauptpunkt eine bestimmte Antwort geben zu können.

Es hat nie einen Buchdrucker Hans Luft in Marburg gegeben. Allerdings existiren verschiedene Drucke mit seinem Namen und dem Druckort Marburg (Ma[r]lborough, Malborow, u. a.) in the land of Hesse, die Sie unter den Werken von Tyndale und von Fryth bei Lowndes, in dem Oxforder Katalog u. sonst angeführt finden, aber es ist nicht zu bezweifeln, dass so wohl der Druckort als der Name des Druckers fingirt ist, vielleicht um den wahren Druckort in England zu verbergen. Man hat sich dabei der in der Geschichte der Reformation berühmten Namen der Universität Marburg und des Wittenberger Druckers bedient, und diese in eine durch Nichts gerechtfertigte Verbindung gebracht.

*Marburg, 26 Nov., 1531.*

TO THE REV. DR. MOMBERT.

*Very honored Sir:*—The temporary Rector of our University, Professor Mr. Ennetterus, has requested me to answer the letter you addressed to him on the 7th inst. as I have already more fully considered the question you have submitted to him. Although I do not at this moment recollect all that at one time I knew on the subject, and lack the necessary leisure to begin the research anew, I nevertheless believe to be able to give you a definite reply concerning a principal point.

There has never existed at Marburg a printer of the name of Hans Luft. There exist, to be sure, sundry printed works with his name and Marburg (Ma[r]lborough, Malborow, etc.) in the land of Hesse, as the place of printing, which you will find under the works of Tyndale and Fryth in Lowndes, in the Oxford Catalogue and elsewhere, but it cannot be doubted that both the place of printing and the name of the printer are fictitious, probably for the purpose of concealing the true place of printing (from the authorities) in England. For that purpose the names of Marburg and of the Wittenberg printer, celebrated in the history of the Reformation, have been employed and connected together without anything to justify it.



Es ist richtig dass Patrick Hamilton in Marburg immatriculirt war; und sein Name unter dem J. 1527 sich fol. 5 b. unseres Albums eingetragen findet, und zwar in Verbindung mit zweien seiner Genossen, in folgender Weise:

PATRITIUS HAMILTON, A LITGAU,  
SCOTUS, MGR, PARISIENSIS.

JOANNES HAMILTON, A LITGAU,  
SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR. P. I. MARB., 1875, 4, p. 2).

Aber dass Tyndale und Fryth wirklich hier in Marburg gewesen seien, davon habe ich nirgends eine *urkundliche* Spur finden können; in unserm Album kommen sie nicht vor. Was Lorimer in seinem Buch über Hamilton (Edinb., 1857), p. 93 f. erzählt, indem er sich auf Anderson's *Annals of the Bible*, I., p. 139, 167 beruft, habe ich leider bis jetzt nicht controliren können, da wir nur die zweite abgekürzte Ausgabe des Andersonschen Werkes besitzen (das auch in Göttingen nicht vorhanden ist). Ich weiss nicht wo der von ihm erwähnte Brief von Hermann von dem Busche an Spalatin gedruckt ist. Geht daraus hervor, dass Tyndale bei diesem im J. 1526 in Worms war, so scheint das Weitere, dass er dem im J. 1527 nach Marburg übergesiedelten B. dahin gefolgt, sei nur eine auf jenen fingirten Druckort gestützte Vermuthung zu sein.

It is correct that Patrick Hamilton matriculated at Marburg, and that his name is entered under the year 1527 on folio 5 b. of our Album, and that in connection with two of his comrades as follows:

PATRITIUS HAMILTON, A LITGAU,  
SCOTUS, MGR, PARISIENSIS.

JOANNES HAMILTON, A LITGAU,  
SCOTUS.

GILBERTUS WINRAM, EDINBURGENSIS (CF. CATALOGUS STUDIORUM SCHOLÆ MARPURGENSIS. ED. JUL. CÆSAR. P. I. MARB., 1875, 4, p. 2)

But that Tyndale and Frith were really here at Marburg, I have not been able to find a documentary trace thereof anywhere; their name does not occur in our Album. What Lorimer in his book on Hamilton (Edinb., 1857), p. 93 sq. narrates with reference to Anderson's *Annals of the Bible*, I., p. 139, 167, I regret to have been thus far unable to verify, as we have only the second abridged edition of Anderson (nor is there a copy of it at Göttingen). I do not know where the letter of Hermann von dem Busche to Spalatin, to which he refers, is printed. If it states that Tyndale was with him at Worms in 1526, the rest, that he followed B. on his removal to Marburg in 1527, appears to be a conjecture based on the fictitious place of printing.



Es würde mir sehr interessant sein, wenn Ihre Forschungen über Tyndale zu sichereren positiven Resultaten führten.

Mir selbst haben die Mittel nicht zu Gebote gestanden, um dazu zu gelangen, und die Zeit um die Sache durch Nachfragen an grössere Bibliotheken, oder in England weiter zu verfolgen, doch habe ich sie nicht aus dem Auge verloren.

Hochachtungsvoll und ergebenst,

DR. JULIUS CÆSAR.

Professor und Bibliothekar an der  
Universität Marburg.

It would be interesting to me if your researches respecting Tyndale should lead to more certain and positive results.

I myself did not possess the means to accomplish it, nor the time to prosecute the matter by inquiries directed to larger libraries, or in England, but I have not lost it out of sight.

With high regards, etc.,

DR. JULIUS CÆSAR.

Professor and Librarian of the  
University of Marburg.

Having cleared the field, we may now return to the matter of Tyndale's knowledge of Hebrew, concerning which, as authentic data (for what we have are simply conjectures of the vaguest sort) are wanting, I may say that whether he got it from Busche, the Rabbis, Bugenhagen, or Luther and his friends at Wittenberg, he acquired it somehow and attained great proficiency in it. Of this, and the further fact that he was lawfully indebted to Luther's version, I shall now supply a *proof*. For this purpose I subjoin Deuteronomy vi. 6-9 in Luther's version and in Tyndale's version:

*German.*

*Tyndale.*

6 *Und diese Worte, die ich dir heute gebiete, sollst du zu Herzen nehmen,*

7 *Und sollst sie deinen Kindern schärfen, und davon reden, wenn du in deinem Hause sitzt, oder auf dem Wege gehst, wenn du dich niederlegest, oder aufstehst;*

8 *Und sollst sie binden zum Zeichen auf deine Hand, und sollen*

Let these words which I command thee this day stick fast in thine heart,

And whet them on thy children, 7 and talk of them as thou sittest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up;

And bind them for a token to 8 thine hand, and let them be a re-

*dir ein Denkmaal vor deinen* remembrance between thine eyes,  
*Augen seyn;*

- 9 *Und sollst sie über deines Hauses* And write them on the posts and 9  
*Pfosten schreiben und an die* gates of thine house.  
*Thore.*

The rendering of these four verses proves an independent knowledge of Hebrew, Greek, Latin, German, and English. There was nothing in the English language he could have used, *e. g.*, for the rendering of the Hebrew *Shinnaen* by the English *whet*, which conveys an idea contained neither in the Greek *προβιβάζεις* of the Septuagint, nor the Latin *narrabis* of the Vulgate; but it had been employed by Luther, who renders *schärfen*, the obsolete form for *einschärfen*—to whet in (with the government *aliquid alicui*). Had he been a servile imitator of Luther, he would have rendered, after the example of the dreadful translators of the period, “and whet them in, or into thy children”; but he knew that that would have violated the English idiom, and therefore he rendered “whet *on*”; and he understood the Piel force of the root *shānan* which Simonis renders: *acuūt, exacuūt*, metaphorice, *instigavit, inculcavit*; plainly showing by his rendering that he had grasped the primary sense of the Hebrew word, which has been retained in the margin of the Authorized Version, and though uncurrent and somewhat harsh, is stronger than “teach diligently.” Again, in verse eight, Luther translates the Hebrew: *Letōtaphōth beyn eyneycha*: “*Denkmaal vor deinen Augen*” (a remembrance or memorial before thine eyes); the Septuagint: *ἀσάλευτα πρὸ ὀφθαλμῶν σου*, “unshaken *before* thine eyes”; the Vulgate: *eruntque et movebuntur inter oculos tuos*, “and shall be moved between thine eyes.” It is evident that he deliberately gave preference to Luther’s admirable free rendering, as much superior to the vague Greek and still vaguer Latin of the literal Hebrew “bands or fillets”; but knew Hebrew enough to perceive that “remem-

brance *between* thine eyes" conformed at once to the Hebrew and English idioms. These two examples, I think, will suffice to convince and prove to scholars that Tyndale used Luther and understood Hebrew. His discriminations throughout are excellent, and his English vocabulary is more choice by far than that of the reputed English Demosthenes of the period, Sir Thomas More.

But let Tyndale himself be heard on this subject. He says in the preface to *The Obedience of a Christian Man* (Parker Soc. ed., p. 148), arguing with those who opposed the translation of the Bible into the vernacular: "The sermons which thou readest in the Acts o the Apostles, and all that the apostles preached, were no doubt preached in the mother tongue. Why, then, might they not be written in the mother tongue? As, if one of us preach a good sermon, why may it not be written? Saint Jerom also translated the Bible into his mother tongue, why may not we also! They will say it cannot be translated into our tongue, it is so rude. It is not as rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one; so that in a thousand places thou needest not but to translate it into English, word for word, when thou must seek a compass in the Latin, and yet shalt have much work to translate it well-favouredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin, and as it hath in the Hebrew. A thousand parts better may it be translated into the English than into the Latin." This he wrote in 1528.

The helps available to Tyndale were: The Hebrew Bible (Soncino, 1488, Brescia, 1494), the latter edition was that from which Luther translated; Bomberg's Bible, published in 1518; and the Rabbinical Bible, in 1519 and 1525. Pelli-

can's Hebrew Grammar had appeared in 1503, Reuchlin's Dictionary in 1506, Münster's Grammar in 1525, and the *Complutensian Polyglot* with a Hebrew Grammar and Lexicon in 1517-20. The Latin translation of the Hebrew Bible, by Pagninus (Lyons, 1528), and his *Thesaurus* (1529) he may have seen, but the presumption is that he did not.

In addition to what has been said of Tyndale's knowledge of Hebrew, the following Tables expounding certain words in the Pentateuch, prepared by Tyndale, taken from Walter's *Doctrinal Treatises* (Parker Soc. Ed., Cambridge, 1848) will be of permanent value for reference, the longer notes being indicated by . . . . The reader will find Walter's notes, which, for want of space, cannot be given here, very valuable and instructive.

#### GENESIS.

*Abrach.* Tender father\*; or as some will, Bow the knee.

*Ark.* A ship made flat, or as it were a chest or a coffer.

*Bisse.* Fine white, whether it be silk or linen [cf. *βύσσος*, Luke xvi. 19].

*Bless.* God's blessings are his gifts . . . .

*Cain.* So it is written in Hebrew. Notwithstanding, whether we call him *Cain* or *Caim*, it maketh no matter, so we understand the meaning. Every land hath this manner: that we call *John*, the Welchmen call *Evan*, the Dutch [German] *Haunce*. Such difference is between the Hebrew, Greek, and Latin, and that maketh them that translate out of the Hebrew vary in names from them that translate out of Latin or Greek.

*Curse.* God's curse is the taking away of his benefits . . . .

*Eden.* Pleasure.

*Faith,* is the believing of God's promises, and a sure trust in the goodness and truth of God: which faith justified Abraham, and was the mother of all his good works which he afterwards did . . . . .

*Firmament.* The sky.\*

*Grace.* Favour: as Noah found grace; that is to say, found favour and love.

*Ham* and *Cam.*, all one.\*

*Jehovah,* is God's name; neither is any creature so called; and it is as much to say as, One that is of himself, and dependeth of nothing [self-existent] . . . . .

*Marshal.* In Hebrew he is called *Sartabaim*: as thou wouldest say, lord of the slaughtermen. And though that *Tabaim* be taken for cooks in many places (for the cooks did slay the beasts themselves in those days), yet it may be taken for them that put men to execution also \* . . . .

*Slime*, was their mortar . . . . a fatness that ooses out of the earth like unto tar; and thou mayest call it cement if thou wilt.

*Siloh*, after some, is as much to say as "sent" [*qui mittendus est*, Vulg.]; and after some "happy"; and after some, it signifieth Messias,\* that is to say "anointed," and that we call Christ after the Greek word.

*Testament*; that is, an appointment made between God and man, and God's promises . . . .

*Tyrants.* "There were tyrants in those days, for the sons of God saw the daughters of men," etc. The sons of God were the prophets' children . . . .

*Vapour.* A dewy mist, as the smoke of a seething pot.

*Walk.* To walk with God is to live godly, and to walk in his commandments . . . .

*Zaphnath Paenea.* Words of Egypt are they (as I suppose); and as much to say as, "a man to whom secret things be opened"; or "an expounder of secret things," as some interpret it.\*

#### EXODUS.

*Aloe.* A long garment of white linen.

*Ark.* A coffer, or chest, as our shrines, save it was flat; and the sample of our shrines was taken thereof.

*Booth.* An house made of boughs.

*Brestlap*, or brestflap, is such a flap as thou seest in the breast of a cope.

*Consecrate.* To appoint a thing to holy uses.

*Dedicate.* Purify or sanctify.

*Ephod*, is a garment somewhat like an amice; save the arms came through and it was girded to (chap. xxv.).

*Geras.* In weight as it were an English half-penny, or somewhat more.

*Heave-offerings.* Because they were hoven up before the Lord.

*House.* He made them houses; that is, he made a kindred, or a multitude of people to spring out of them; as we say the house of David, for the kindred of David.

*Peace offering.* Offering of thanksgiving of devotion, and not for conscience of sin and trespass.

*Pollute.* Defile.

*Reconcile.* To make at one, and to bring in grace or favour.

*Sanctify.* To cleanse and purify; to appoint a thing unto holy uses, and to separate from unclean and unholy uses.

*Sanctuary.* A place hallowed and dedicate unto God.

*Shewbread.* Because it was always in the sight and presence of the Lord (chap. xxv.).

*Tabernacle.* A house made tentwise, or as a pavilion.

*Tunicle.* Much like the uppermost garment of the deacon.

*Waive-offering.* Because they are waiven in the priest's hands to divers quarters.

*Worship.* By worshipping, whether it be in the old Testament or new, understand the bowing of a man's self upon the ground: as we oftentimes, as we kneel in our prayers, bow ourselves, and lie on our arms and hands, with our face to the ground.

† *I will be,* of this word cometh the name of God, Jehovah, which we interpret Lord; and is as much to say as, I am that I am (chap. iii.).

† *Sheep.\** That I call here [ch. xii.] sheep, in Hebrew is a word indifferent to a sheep and to a goat both . . . . .

† *Jehovah Nissi.\** The Lord is he that exalteth me (ch. xvii.).

#### DEUTERONOMY.

*Avims.* A kind of giants, and the word signifieth crooked, unright, or wicked.

*Belial.* Wicked or wickedness; he that hath cast the yoke of God off his neck, and will not obey God.\*

*Bruterer.* Prophetier or soothsayer.

*Emins.* A kind of giants, so called because they were terrible and cruel, for *emim* signifieth terribleness.\*

*Enacke.* A kind of giants, so called haply because they wore chains about their necks; for *enach* is such a chain as men wear about their necks.\*

*Horims.* A kind of giants, and signifieth noble; because that of pride they called themselves nobles, or gentles.\*

*Rock.* God is called a rock, because both he and his word lasteth forever.

*Whet them on thy children.\** That is, exercise thy children in them and put them in use. [For a fuller account of this rendering see what is said pages 115, 116].

*Zamzumims.* A kind of giants, and signifieth mischievous, or that be always imagining.\*

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*Note.* The places marked \* denote passages illustrative of Tyndale's independence as a Hebrew scholar, which in many instances is sustained by the best authorities. In the *Brief Declaration of the Sacraments*, by Tyndale, he explains *Pheniel*, *Abel Mitsraim*, *Pesach*, *Mahanaim*, *El Eloth Israel*, *El Bethel*, *Horma*, *Lehi*, *Mahanah-Dan*, *Abel-hagedolath*, *Eben-haazer*, *Neser*, : and others.

† Not found in the Pentateuch of 1530 and 1534, but in *Day's folio*.

Tyndale's Pentateuch, the first English translation direct from the Hebrew appeared, as has been stated, in 1530; it is unique in typography, and exceedingly rare. The book of Genesis is in the black letter, or, as they used to call it last century, in the Dutch (German) letter, Exodus and Leviticus are in the Roman letter, Numbers in the black letter, and Deuteronomy again in the Roman. The four books beginning with Exodus contain no clue as to where and by whom they were printed, but the colophon at the end of Genesis states: "*Emprented at Marlborow in the land of Hesse, by me, Hans Luft, in the yere of our Lord, MCCCCXXX., the xvii. days of Januarii.*"

This date designates A. D. 1530, not 1531, as Anderson, and others that follow him, hold, for although legal and official documents signed between January 1 and March 25, 1531, would have been dated 1530, this was not the usage in dating unofficial letters and in historical works, and is not likely to have been common with publishers.

A complete copy of this small octavo is in the Grenville Library in the British Museum, another in the Lenox Library; and as every writer on the subject has his own "simplest way of accounting for this irregularity," which, however satisfactory to himself, is not so to others, I venture to say that beyond the certainty that Genesis and Numbers in the same black letter were printed by Hans Luft at *Marlborow*, (?) the name of the printer and the place of the printing of the three remaining books belong to the things unknown.

In 1530 the Dutch printers brought out the fourth surreptitious edition in 12mo, which, in the language of Joye, was "miche more false than ever it were before."

Tyndale's *Obedience of a Christian Man* appears to have been quite congenial to Henry; Cromwell was now gaining influence over him, and probably had told him the drift of Tyndale's argument in *The Practice of Prelates* (without showing

him the book)\* as far as it encouraged princes to resist and humble the hierarchy, and his account, as well as the perusal of the *Obedience* by Henry, seem to have made him anxious at the time to secure, if possible, Tyndale's pen against the pope, and in advocacy of his projected measures against the monasteries. The circumstances under which he became acquainted with the *Obedience* appear to have been as follows: Anne Boleyn having obtained a copy, lent it one of her attendant ladies, Mrs. Gainsford, whose suitor, George Zouch, playfully snatched it from her and took it to the king's chapel, where he was reading it so attentively that dean Sampson noticed it, took the book from him, and gave it to the cardinal. The queen, asking for her book, the lady, on her knees, confessed all the particulars. "The lady Anne shewed herself not sorry, nor angry with either of the two; but, 'Well,' said she, 'it shall be the dearest book that ever the dean or cardinal took away.' So she goes to the king, and upon her knees she desireth the king's help for her book. Upon the king's token the book was restored. And now, bringing the book, she besought his grace, most tenderly, to read it. The king did so, and delighted in the book: 'For,' saith he, 'this book is for me and all kings to read'" (Strype, *Eccl. Mem.* I. ch. xv., p. 173; confirmed in Wyatt's *Memoir*, printed from a MS. in Cavendish's *Life of Wolsey*, by Singer, II. pp. 202-5).

In 1530 Stephen Vaughan, the new envoy to the princess-regent of the Netherlands, met Tyndale at Antwerp, to see whether he might not, under royal promise of safety, be induced to return to England. Tyndale, who knew what was in store for him there, preferred exile to certain death. The negotiations were entirely unsuccessful.

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\* The title of the first edition reads: *The Practyse of Prelates. §. Whether the king's grace maye be separated from hys quene, because she was his brother's wyfe* Marborch. In the yere of oure Lorde, MCCCC & XXX.



To this period (1531) belong Tyndale's *Answer to Sir Thomas More's Dialogue*, and his translation of the Book of Jonah. In the prologue to the latter he says, "When the hypocrites come to the law, they put glosses to, and make no more of it than of a worldly law, which is satisfied with the outward work, and which a Turk may also fulfil; when yet God's law never ceaseth to condemn a man until it be written in his heart, and until he keep it naturally without compulsion and all other respect, save only of pure love to God and his neighbor; as he naturally eateth when he is an hungered, without compulsion and all other respect, save to slake his hunger only. And when they come to the gospel, then they mingle their leaven and say, 'God now receiveth us no more to mercy, but of mercy receiveth us to penance'; that is, to wit, holy deeds that make them fat bellies, and us their captives both in soul and body. And yet they feign their idol the pope so merciful, that if thou make a little money glisten in his Balaam's eyes, then is neither penance, nor purgatory, nor any fasting at all, but to fly to heaven as swift as a thought, and at the twinkling of an eye.

"And the lives, stories, and gests [doings] of men, which are contained in the bible, they read as things no more pertaining unto them than a tale of Robin Hood, and as things they wot not whereto they serve, save to feign false descant and juggling allegories, to stablish their kingdom withal." And further on: "And thirdly, ye see in the practice, how as God is merciful, and long-suffering, even so were all his true prophets and preachers, bearing the infirmities of their weak brethren, and their own wrongs and injuries, with all patience and long-suffering, never casting any of them off their backs, until they sinned against the Holy Ghost, maliciously persecuting the open and manifest truth: contrary unto the ensample of the pope, which in sinning against God, and to quench the truth of his Holy Spirit, is ever chief captain and

trumpet-blower to set other at work, and seeketh only his own freedom, liberty, privilege, wealth, prosperity, profit, pleasure, pastime, honor, and glory, with the bondage, thralldom, captivity, misery, wretchedness, and vile subjection of his brethren; and in his own cause is so fervent, so stiff and cruel, that he will not suffer one word to be spoken against his false majesty, wily inventions, and juggling hypocrisy; to be unavenged, though all Christendom should be set together by the ears, and should cost, he cared not how many hundred thousand, their lives.

“Now, thou mayest read Jonas fruitfully, and not as a poet’s fable, but as an obligation between God and thy soul, as an earnest-penny given thee of God, that he will help thee in time of need, if thou turn to him, and as the word of God, the only food and life of thy soul, this mark and note. First, count Jonas the friend of God, and a man chosen of God, to testify his name unto the world; but yet a young scholar, weak and rude, after the fashion of the apostles while Christ was with them yet bodily.”

No wonder this prologue and the translation did not please Sir Thomas More, who, in his *Confutation of Tyndale’s Answer*, etc., 1532, says: “Jonas made out by Tyndale: a booke that whoso delighte therein shall stand in peril that Jonas was never so swallowed up with the whale, as by the delyte of that booke, a man’s soule may be so swallowed up by the Devill that he shall never have the grace to get out agayne.”

It is interesting to note in connection with the translation of this book the elaborate argument of Professor Walter, the editor of *Doctrinal Treatises* (Parker Soc. ed., pp. 447, 448), of its non-existence, chiefly because it is not found in Matthew’s Bible. This was in 1848. No copy of it was known to exist. But in 1861, Lord Arthur Hervey, bishop of Bath and Wells, discovered one in the library at Irkworth bound up in a volume which for two hundred years had been in the pos-

session of his family. The prologue and the translation seem to have been printed at Antwerp by Martin Emperour, the former having this preface: "The Prophete Jonas, with an introduction before, teaching ye to understand him and the right use of all the Scriptures," and the usual address: "W. T. unto the Christen Reader." The translation is introduced with: "The storie of the prophete Jonas." This translation, as well as Coverdale's version, has been published by Mr. Fry (*The Prophet Jonas*, etc. London, 1863).

On May 25th, 1531, the king conferred with his council and prelates in the Star Chamber on the subject of Tyndale's translations, etc., and caused an instrument to be drawn up declaring that "all the books containing these heresies, etc., with the translation also of Scripture corrupted by William Tyndal, as well in the Old Testament as in the New, should utterly be expelled, rejected, and put away out of the hands of his people, and not be suffered to get abroad among his subjects," and enjoining preachers publicly to denounce them and to demand their delivery; that it was not necessary that the people should read the whole Scripture in English, and that the king would see to it that the New Testament should be faithfully and purely translated, etc." (The instrument, and the names of the persons present, may be seen in Wilkins' *English Councils*, iii. p. 727; see also Foxe, *Acts* ii. p. 588, col. 2; Collier, *Ecc. Hist.* ii. p. 50, col. 2).

This order, although the promise connected with it was not kept, was strictly enforced, and Stokesly, newly-made bishop of London, burnt as many of the obnoxious books as he could get in St. Paul's church-yard.

Nor was a decree passed by the Convocation of the Province of Canterbury, March 17th, 1533, that the Holy Scripture should be translated into the vulgar tongue, executed at this time.

In 1532, Sir Thomas Elyot, who, under royal instruction,

tried his utmost, happily in vain, to trepan Tyndale, wrote from Ratisbon, March 14th, to the Duke of Norfolk: "Albeit the king willeth me, by his grace's letters, to remain at Brussels for some space of time for the apprehension of Tyndale, which somewhat minisheth my hope of soon return; considering that like as he is in wit moveable, semblably as is his person uncertain to come by: and, as far as I can perceive, hearing of the king's diligence in the apprehension of him, he withdraweth him into such places where he thinketh to be farthest out of danger. In me there shall lack none endeavour." (British Museum, Cotton MSS. Vitell. B. xxi. fol. 54. Cited by Anderson, i. p. 323, Eng. ed.)

From this it appears that Tyndale was again living in concealment, continuing the work of translating the Hebrew Scriptures, besides writing an exposition on St. Matthew v., vi., vii., and preparing a new edition of the New Testament.

Something has already been said of Frith, whose relation to Tyndale resembled that of Timothy to Paul. He had been with him through these sad years of exile, but in 1532 he was sent by his father in the gospel to England, that he might know the estate of certain brethren there and comfort their hearts. His movements having been betrayed to More and Stokesley, he was arrested on the coast of Essex while waiting for a favorable opportunity to return to the continent, and committed to the Tower. On the details relating to his confinement, literary and evangelical labors, I cannot enter here. His fate was most sad, for, refusing to recant, he was burned, a youthful martyr to evangelical liberty, in Smithfield, July 4th, 1533.

In August, 1534, there appeared a further Dutch edition of Tyndale's New Testament in 12mo, the collation of which is taken from Anderson: "*The New Testament as it was written and caused to be written by them which hearde yt, whom also our Saueoure Christ Jesus commanded that they shulde preach it unto*

*al creatures.*”—Title, at the back of which is an “*almanacke for xviii. yeres.*” The signatures run a to z, A to H. Then the epistles of the Apostle St. Paul, on sign Aai, and extend to Ccc. At the end of the Revelation is this colophon: “*Here endeth the Newe Testament diligently ouersene and corrected, and printed now agayn at Antwerpe by me Widowe of Christoffel of Endhouē, in the yere of oure Lorde MCCCC. and xxxiiii. in August.*” In 1845, the only known copy of this very rare book was then in the Grenville Library, in the British Museum. This edition was *corrected* by George Joy, alias Gee, alias Clarke, a Bedfordshire man, educated at Peterhouse, Cambridge (B.A. 1512–13; M.A. 1517), who, charged with heresy in 1527, fled to the continent, first to Strasburg, where he translated *The Prophet Esay*\* from the Latin, and in 1532 to Barrow (Bergen-op-Zoom, in Holland) and ventured to put forth the surreptitious edition just described, revised by the Vulgate, without the knowledge of Tyndale, who had come to Antwerp to bring out *his* second edition, of which the following collation may be fittingly inserted here: “The Newe Testament dylygently corrected and compared with the Greek by Willyam Tindale, and fyneshed in the yere of our Lorde God a. MD. and xxxiiii. in the moneth of Nouember.” This title is within a wood border, at the bottom of which is a *blank* shield. “W. T. to the Christian reader,” 17 pages. “A prologue into the iiii. Evangelystes,” 4 pages. Then a second title: *The Neue Testament, imprinted at Antwerp by Marten Emperowr, Anno MDXXXIIII.* Matthew begins on folio II.; Revelation on CCCLV.; and afterward follow: “The Epistles taken out of the Old Testament,” running on to folio CCCC. A table of the Epistles and Gospels for Sundays, 16 pages, with “some things added to fill up the leffe with all,” 5 pages. The signatures run in eighths,

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\* For full particulars of his literary labors see the sequel.

and a full page has 33 lines. It has wood-cuts in Revelation, and some small ones at the beginning of the Gospels and several of the Epistles. The Epistles, taken out of the Old Testament, "are read in the Church, after the use of Salisbury, upon certain days of the year," include 78 verses, from the Pentateuch, 51 from 1 Kings, Proverbs, and Canticles, 147 from the prophetical books, chiefly Isaiah, and 43 from the Apocrypha.

Anderson, in his invincible dislike of the Apocrypha actually omits the extracts from those books in his list of places from the Old Testament translated by Tyndale.

Copies of this edition occur more frequently than of Joye's surreptitious version, concerning which it may be here premised that Tyndale felt very sore, as will be seen from the extracts presently to be produced, which place the whole case before the reader; and he had good cause to feel sore, for the Dutch printers, hearing that he was about to republish, "were anxious to forestal the market, and therefore hastily got out a new edition," in which they employed Joye.

The opening paragraph in Tyndale's prologue upon the Gospel of St. Matthew reads: "Here thou hast (moost deare reader) the New Testament or covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it vnto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght did sowe therein." In an additional prologue, beginning, "W. Tyn-dal yet once more to the Christen reader," he says: "Thou shalt understand, most dear reader, when I had taken in hand to look over the New Testament again, to compare it with the Greek, and to mend whatsoever I could find amiss, and had almost finished my labour; George Joye *secretly* took in hand to correct it also, by what occasion his conscience knoweth, and prevented [anticipated] me, insomuch that his cor-

rection was printed in great number (most of the sheets) ere mine began." . . . . He takes special note of Joye's translation of the word *resurrectio* by "the life after this," and remarks that if he wanted to alter the text he should have put it forth for his own translation, and not for his (Tyndale's), concluding with the statement: "Finally that New Testament thus dilygently corrected, beside this so ofte putting out this word *resurreccion*, and I wote not what other chaunges, for I have not yet reed it ouer, hath in the ende before the table of the epistils and gospels this tittle: *Here endith*," etc. (as above), "which tittle, Reader, I haue here put in, because by this thou shalt knowe the book the better. *Vale.*"

Joye came out with an apology in November, 1533, which in its way (which the reader may characterize for himself) can hardly be excelled, especially if it be borne in mind that his M.A. notwithstanding, he was only an indifferent Latin scholar, appears to have known less Greek than Latin, as the sequel will show, and to have been blessed with a degree of assurance and conceit wonderfully adjusted to the Cimmerian darkness of his ignorance. Here is the title of this vindication: "An Apology made by Geo. Joye to satisfy, if it may be, W. Tyndale, to pource and defende himself agaynst so manye slaunderause Lies fayned upon him in Tyndale's uncharitable and unsobber Pistle, so wel worthy to be prefixed for the Reader to induce him into the understanding of his New Testament, diligently corrected and printed in the Yeare of oure Lorde MCCCC and xxxiii., in November." He explains how he came to be connected with the matter and so forth, thus: "Then the Dewche began to printe them the fourth time, because thei sawe no man els goyng about them. And after thei had printed the first leife, which cople another Englissh-man had corrected to them, thei came to me and desired me to correcke them their copie; whom I answered—That if Tyndal amende it with so grete diligence as he prom-



iseth, yours will be never solde. Yisse, quoth they, for if he prynte two thousand, and we as many, what is so little a nouble for all England? and we will sel ours better cheap, and therfore we doubt not of the sale: so that I perceyved well and was suer, that whether I had correcked theyr cotype or not, thei had gone forth with their worke, and had given us two thousand mo bokes falselyer printed than ever we had before. Then I thus consydered with my self: England hath ynowe and to manye false testaments, & is now likely to have many mo; ye and that whether Tyndal correcktith or no, yet shal these now in hand go forth uncorrected to, except some body correck them.—Aftir this consydered, the printer came to me againe & offred me two stivers and a half for the correcting of every sheet of the cotype which folden contayneth xvi. leaves; and for three stivers, which is fourpence halfpenny starling, I promised to do it. So that in al I had for my labour but xiv. shylyngis flemeshe; which labour, had not the goodnesse of the deede & comon profyte and helpe to the readers compelled me more then the money, I wolde not have done yt for five tymes so iniche, the cotype was so corrupt, and especially the table.” He further states that “this Testament was printed or Tindal’s was begun, and that, says he, not by my prevention but by the printer’s expedition, & Tindal’s owne long sleeping. For as for me I had nothing to do with the printing thereof, but correcked their copie only as where I founde a worde falsely printed, I mended it; and when I came to some derke sentencis that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had the latyne text by me, and made it playne: and where any sentence was unperfite or clene lefte oute, I restored it agene, and gave many wordis their pure and native signification in their places which thei had not before.” He moreover declared that “he wolde the scripture were so puerly and ply-



antly translated, that it needed neither note, glose, nor scholia, so that the reder might once swimme without a corke."

Now all this was written after Tyndale's own corrected New Testament had been published, and at a time when poor Tyndale was in prison. There was one correction in particular of which Joye was uncommonly proud, and that may enable the reader to determine his scholarship. He says: "Ere he (Tyndale) came to one place of the Testament to be last corrected, I told his scribe that there was a place in the beginning of the sixth chapter of the Acts somewhat darkly translated at first, and that *I had mended it in my correction*, and bade him shew it Tyndale to *mend it also*. But yet, because *I* found the fault and had corrected it before, Tyndale had lever to let it stand, as he did *for all my warning*, still darkly in his new correction, whereof the reader might take a wrong sense, than to have mended it. Which place, whether it standeth now clearer and truer in *my* correction than in *his*, let the *learned* judge." \*

The passage in Tyndale's version read thus: "In those dayes, as the nombre of the disciples grewe, ther arose a grudge amonge the Grekes agaynste the Ebrues, because their wyddowes were despysed in the dayly mynystracion."

The improved, corrected, and clearer passage reads in Joye's version: "In those dayes, the nombre of the disciples grewe, there arose a grudge amonge the grekes agaynst the ebrues, because *theyr pore nedv were neglege in the dayly almose dealinge*."

The italicized clause contains the improved rendering of the Vulgate's: *Eo quod despicerentur in ministerio quotidiano viduarum*.

Before noticing the changes introduced into Tyndale's corrected New Testament by himself this seems the proper place to enumerate the labors of Joye:

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\* The last extract with the italics is taken from Anderson, which accounts for the different spelling.

1. *A Translation of the Prophet Esay into English.* 8vo. Strassburg: Balthaser Backneth. 1530.

2. *David's Psalter*, etc. 12mo. Antwerp: Martin Emperowr. 1534.

3. *Jeremy the Prophete translated into Englishe*, etc. Date: May, 1534. Name of printer and place not given. The title has a second clause: *The Songe of Moses is added in the ende to magnifie oure Lorde for the Fall of Pharao the Bisshop of Rome.* Anno M. D. and xxxiiii. in the monthe of Maye.

Immediately after the preface then follows: "To supplee the lefe take here, crysten reder, that goodly and godly songe of Moses, wherewith thou oughtest now gloriously to magnifie and prayse God for the destruccion and throing downe of our cruel Pharao, the Bisshop of Rome, non otherwyse then did Moses and his chirche loaue him for drownynge of Pharao, which Pharao figured our blodye Bisshops of Rome. The songe of Moses and his Chirche songen afir Pharao's dethe, drowned with his hoste in the redde sea."

4. The surreptitious edition of Tyndale's New Testament, fully described before.

Of the numerous changes introduced by Tyndale in his corrected edition, the following table furnishes an illustration.

## MATTHEW VI.

1526.	1534.
1 youre father in heven.	youre father which is in heven. 1
7 But when ye praye.	And when ye praye. 7
" gentyls.	hethen. "
12 as ue forgeve them which tras- pas vs.	as we forgeve oure trespassers. 12
13 Leede vs not into temptacion, but delyvre vs from yvel. Amen.	And leade vs not into tempta- 13 cion, but delyver vs from evell. For thyne is the kingdome and the power and the glorie for ever. Amen.
16 that hit myght apere vnto men that they faste.	that they myght be sene of men 16 how they faste.

21	there are youre heartes also.	there will youre hertes be also.	21
22	The light off thy body.	The light of the body.	22
	“ ys full of light.	shalbe full of light.	“
24	he shall lene the one.	he shal lene to the one.	24
25	what rayment ye shall weare.	what ye shall put on.	25
26	Are ye not better than they?	Are ye not much better than they?	26
28	Behold the lyles.	Considre the lylies.	28
34	Care not therfore for the daye folyonge; For the daye foloyng shall care ffor yt sylfe. Eche dayes trouble ys sufficient for the same silfe day.	Care not then for the morow, but let the morow care for it selfe; for the day present hath ever ynough of his awne trouble.	34

Many of his renderings are more idiomatic, and he availed himself of the criticisms of his enemies. He exchanged *senior* for “elder,” and, in several places, *favor* for “grace.” The other objections made by More and others he disallowed. How he improved his renderings may be illustrated by Galatians v. 5, which in the first edition ran, “We loke for and hope to be justified by the sprete which commeth of fayth,” and stands in that of 1534, “We loke for and hope in the sprite to be justified thorow fayth.” At 1 Peter iv. 6 there is this note: “The dead are the ignorant of God.” On the other hand, the strange rendering of Rev. vi. 8, “And I loked, and beholde a grene horsse,” occurs in both editions. Joye had detected in the first edition of 1526 the marginal gloss upon 1 John iii., “Love is the first precept and cause of all other,” contradicted by one on the other side, “Fayth is the first commandment, and Love the seconde.” This was corrected in the last (1536) into “Faith and Love is the fyrste commaundement and all commaundementes, and he that hath them is in God and hath his Sprete.” The edition of 1534 notices likewise a curious *erratum* at St. Matthew xxiii. 26, where, by mistake, it had been printed, “Clense fyrst the *out syde* of the cup and platter,” and for which *ynneside* is to be substituted.

As Joye's revision of the Dutch editions did not sell after the appearance of Tyndale's own, the printers brought out a surreptitious edition in exact *imitation* of Tyndale's; this was a 12mo, and is occasionally met with.

The statement of Foxe that after Tyndale had finished the manuscript, but "before it was quite finished at the press" he was betrayed and apprehended by the imperial officers and imprisoned at Vilvorde, is not correct, for the events to which he refers did not take place until the following year; but accuracy in the matter of dates *cannot* be enumerated among the virtues of the martyrologist.

That he was busy writing and translating, and correcting proof-sheets until he died is undoubtedly true, but the *second* edition was published in November, 1534, and Tyndale was at liberty, perfectly free and unmolested, living in the house of Mr. Thomas Poyntz, an English merchant, who had a brother in the king's household, and was himself a lover of the Gospel, until toward the close of 1535.

Before supplying from Foxe an abstract of that Judas business, I have the more pleasing duty to record the touching manner in which Tyndale expressed his appreciation of the kind interference of Queen Anne Boleyn on behalf of Richard Herman, who for having, "with his goods and policy, to his great hurt and hinderance in this world, helped to the setting forth of the New Testament in English,"\* had suffered loss and imprisonment, and had at her instance been "restored to his pristine freedom, liberty, and fellowship aforesaid" (*i. e.*, to his former position in the English house at Antwerp). When Tyndale heard thereof he caused a single copy of his Testament to be beautifully printed with illuminated letters on vellum, bound in blue morocco, with the queen's name, in large red letters, equally divided, placed on the fore-edges

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\* Queen Anne's language.

of the top, side, and bottom margins, thus: On the top, ANNA, on the right margin fore-edge, REGINA, and on the lower, ANGLIAE, and with his own name suppressed, without dedication or preface, to be sent to the queen. This relic, once in possession of the Rev. C. M. Crackerode, has been in the British Museum since 1799.

The history of the tragical fate of Tyndale remains to be written, for neither Foxe nor Anderson, although their contributions are meritorious, have done justice to the subject. Foxe narrates how Tyndale, lodging in the house of Poyntz, made the acquaintance of a certain Henry Philips, of Poole, in Dorset, on the borders of Gardiner's diocese (of Winchester), accompanied by a servant. Poyntz took a dislike to him from the first, but Tyndale, simple and unsuspecting, was imposed upon by the frank and pleasant manners of the good-looking Philips, whom Anderson has identified as an agent of Gardiner, while his servant, or coadjutor, was discovered by Tebold, Cromwell's agent, to have been a monk of Stratford Abbey named Gabriel Donne. These two, very probably in the pay, and at the instance of Gardiner, succeeded in getting the emperor's procuror-general, with divers officers, to come from Brussels to Antwerp for the purpose of arresting Tyndale. They embraced the opportune absence of Poyntz to trap Tyndale, whom they removed to the castle of Vilvorde, between Malines and Brussels, and seized all his books and other belongings. This happened in 1535. Poyntz tried everything in his power to induce influential people in England to interpose in behalf of Tyndale, having actually gone to England for the purpose, and returned with letters to the emperor's council at Brussels, "according to the tenor" of which Tyndale should have been delivered to him. But Philips, hearing thereof, accused Poyntz of heresy, and caused him likewise to be arrested and imprisoned. This occurred about Christmas, A. D. 1535. "He was long kept in prison;

but at length, when he saw no other remedy, by night he made his escape, and avoided their hands." It does not appear that Poyntz, after his escape, was able to do anything more for poor Tyndale.

The jailor, John Baers, was fined eighty pounds for connivance (Demaus, p. 497). Poyntz returned to England, where he died in 1562; his epitaph contains a notice of his escape. The lady of Sir John Walsh, with whom Tyndale lived at Little Sodbury, was a Poyntz of Gloucestershire, and a relative of the Essex Poyntzes.

During the twelve months that had already elapsed since Tyndale was sent to Vilvorde, his godly life and powerful exhortations, like those of St. Paul at Philippi, were so blessed that, according to Foxe, "he converted the keeper and his daughter, and others of his household." It was doubtless through the good offices of that keeper that he was enabled to employ his time in the prosecution of his great work of translating the Scriptures. Three editions of the New Testament are known to have been printed at Antwerp in that year, and although they were probably all carried through the press with his knowledge, it is certain that one of them claims to have been prepared under his special care, being entitled, *The Newe Testament, dylygently corrected and compared with the Greeke by William Tyndale, and fynnesshed in the yere of our Lordz God MD. and XXXV.* It will be remembered how many years ago he had declared to a Romish priest, "If God spare my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than you do." In the gloomy prison of Vilvorde he remembered that vow, and as he must have realized that, humanly speaking, life would not be spared much longer, he prepared this edition, exceedingly rare (of which a perfect copy exists in the Camb. Univ. Library), for the instruction of the plough-boys of England, conforming the spelling to their rude pronunciation, and fur-

nishing for their better understanding of the subjects treated of, for the first time, headings to the chapters. In this edition father is spelt *faether*; master, *maester*; stone, *stoene*; once, *oones*; worse, *whorse*; etc. (Tyndale, *Doct. Treatises*, Parker Soc. ed, p. lxxiii.). Westcott and Eadie think, however, and not without good reason, especially as the theory of the provincial form of spelling does not make the language any clearer to rustics, that the flat diphthongal orthography was due to the copy being read to a Flemish compositor who did not know English; *te* for the, *thongs* for tongues, and *though* for taught, are certainly rather Flemish than provincial English.\*

How the theologians of Louvain, that stronghold of Romanism, beset him with their attacks, and how, when the king of England and his council had abandoned him, they got Carondelet, archbishop of Palermo, and president of the privy council of Brussels † to condemn the noble Tyndale, the translator of the Word of God, and the strenuous advocate of the doctrine of justification by faith alone, as a heretic, under the detestable decree promulgated at Augsburg, November

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\* Professor Westcott, from materials furnished by Mr. F. Fry, has drawn up a table, in which the peculiar vowel-sounds are so arranged as to exhibit their affinity with Flemish vowel-sounds. The following are specimens:

ae for a	faether, graece.	ye for y	abyede.
ae " ay	vaele.	ey " e	agrement.
ae " ea	aete, paerle.	ee " e	heere, teell.
ae " e	belaeved, naedeth.	ea " a	eare (=are).
oe " o	aboede, rocse.	ie " y (=i)	bliend.
oe " ou	fuere.	ea " e	streates, neade.
oe " e	knoeled.	ue " u	crueses, ruelers.
oo " o	boones, moore.		

There is also much inconsistency of spelling, *e. g.*, boeldely and booldly; hoeme and hoome, etc. Westcott, *History*, (2d ed., pp. 55, 56).

† What this Brabant government was may be gathered from the language of Erasmus in a letter to Cholerus, written in 1534, in which, after referring to the monks, he says: "These animals are omnipotent at the emperor's court [in the Low Countries]. Mary is a mere puppet, maintained by our nation; Montigni, a man of authority, is a tool of the Franciscans; the Cardinal of Liege is an ambitious friend, and, when he takes offence, a violent enemy; the archbishop of Palermo is a giver of good words, and nothing else."



19th, 1530, cannot be related here at length. If ever a man was innocent and earned the martyr's crown it was Tyndale, of whom even the procurator-general, the emperor's attorney, was constrained to say that he was "*Homo doctus, pius et bonus.*" Compare the inscription on his picture given before. Yes, a learned, a godly, and a good man he was, whom on Friday, the 6th of October, 1536, they led forth from the castle of Vilvorde to the place of execution, where they tied him to a stake, upon which, crying with a fervent zeal and a loud voice, "*Lord! open the eyes of the King of England,*" the hangman first strangled him, and then gave his body to be consumed with fire.

It remains historically unproved who was the prime mover in this Judas affair. Anderson, with a strong degree of probability, has named Gardiner, for Philips was certainly not an agent either of Henry VIII. or Cromwell, and his intimate relations to the Romish party, as well as his paternal home, point strongly to some wealthy ecclesiastic in England. Fisher and More had too much trouble of their own at the time to be implicated in the matter, and the correspondence of Cromwell and other contemporary documents in the British Museum exonerate Henry VIII. and Cromwell. The monk Donne, likewise, the servant in disguise, has been connected by Anderson with Gardiner, who has further discovered that he was rewarded at this very time from the patronage of Vesey, bishop of Exeter, a bitter persecutor of the reformers.

There was one person who, from his intimate relations to Tyndale, probably found means to communicate with him at Vilvorde, and who may be regarded as his literary executor, to whom reference must here be made. That was John Rogers, who had been educated at Cambridge, and came as chaplain to the English Merchant Adventurers\* to Antwerp

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\* They were an old guild under a charter conferring many privileges on them, and had been originally known as *The Merchants of St. Thomas à Becket*. For further particulars see Demaus, *Life of Tyndale*, p. 413, sq.



while Tyndale was there. He became to him, what Frith had been, "his own son in the faith," and continued the work, interrupted by the untimely murder of Tyndale. Of the nature of that work more will be said hereafter.

Mr. Galesloot has discovered in the archives of the Council of Brabant a letter written by Tyndale in prison to the governor, the marquis of Bergen-op-Zoom, which sheds light on his condition there, and confirms incidentally what is otherwise abundantly clear, that he translated the Old Testament from the Hebrew. The first passage gives his appeal to the governor, "that if I am to remain here during the winter, you will request the procureur to be kind enough to send me from my goods which he has in his possession a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in the cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings; my shirts are also worn out. He has also a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night." The second passage states: "I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But, above all, I entreat and beseech your clemency to be urgent with the procureur, that he may kindly permit me to have my Hebrew Bible, Hebrew grammar, and Hebrew dictionary, that I may spend my time with that study. And in return may you obtain your dearest wish, provided always it be consistent with the salvation of your soul" (Demaus, *Tyndale*, p. 476).

Another unsolved mystery connected with the imprisonment of Tyndale is the appearance, at the very time of his martyrdom at Vilvorde, of a *folio* edition of his New Testament, printed in England, at the press of the king's own patent printer in London. Whether he read the proofs, whether the

queen Anne was instrumental in the matter, or how it came to pass, we have no means to determine, but it was certainly the first sacred volume printed in England. Of this edition I now give the title, followed by the collation:

*The Newe testament, yet ones agayne corrected by W. Tindale: And in many places amēded, where it scaped before by neglygence of the printer. Also a Kalender, and a necessary table, wherein easily and lightly may be founde any story cōteyned in ye fourē Euangelystes, and in the Actes of ye apostles. Also before every pystel of S. Paul is a prologue, very frutefull to ye reder. And after ye newe testament, foloweth the Epistels of ye olde testament. Newly printed in the yere of oure lorde MDXXXVI.*

Collation (from Anderson): Prefixes, viz.: Almanake for 23 years—Kalender—W. T. to the Christen Reder—a prologue into the four Euangelystes—the Offyce of all Estates, and the Bokes conteyned in the Newe Testament: 14 leaves. The Newe Testament contains folio cxcvii., but the folios run on to ccv.; then the table of the Epistles and the Gospels, in double columns, etc. The distinguishing mark at the end: "GOD SAUE THE KYNGE AND ALL HIS WELL-WYLLERS."

Its orthography is peculiar in the one particular of giving throughout the Anglo-Saxon particle of negation *nat* for *not*, and *natwithstanding*. The name of the printer, Thomas Berthelet, is not given. Ames (Herbert), Dibdin, and Anderson ascribe it to his press, but Mr. Bradshaw, of the University Library, Cambridge, to that of T. Godfray, to whom the engraved border belonged before it passed into the possession of Berthelet, which he thinks could not have been as early as 1536.

In his conversation with Vaughan (see above) Tyndale had said: "If it would stand with the king's most gracious pleasure to grant only a bare text of the scripture to be put forth among his people, like as is put forth among the subjects of

the emperor in these parts, and of other Christian princes, be it of the translation of what person soever shall please his majesty, I shall immediately make faithful promise never to write more, nor abide two days in these parts"; he had ceased to write upon earth, and while his name was recorded in the book above, the Book of God which he translated into English, was printed and openly sold in England with all his prologues and prefaces. And though many more versions were made in after times, it may be safely asserted that the version of Tyndale, for which he was martyred, still continues to be among the best parts of the Authorized Version, and it is so excellent in many points that even the Westminster Version has returned to not a few of his renderings.

From among the numerous testimonies borne to the excellence of Tyndale's version, I shall select three modern ones, as showing the universality of the high estimate in which it is held. Geddes, a Roman Catholic scholar, says: "In point of perspicacity and noble simplicity, propriety of idiom and purity of style, no English version has as yet surpassed it" (*Prospectus for a new Translation*, p. 89). J. A. Froude writes: "The peculiar genius, if such a word may be permitted, which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached, in the attempted improvements of modern scholars,—all are here, and bear the impress of the mind of one man, and that man William Tyndal" (*History of England*, iii. 84); and lastly, G. P. Marsh declares: "Tyndale is merely a full-grown Wyclif, and his recension of the New Testament is just what his great predecessor would have made it, had he awaked again to see the dawn of that glorious day, of which his own life and labors kindled the morning twilight. Not only does Tyndale retain the general grammatical structure of the older version, but most of its felicitous verbal combinations, and, what is more remark-

able, he preserves even the rhythmic flow of its periods, which is again repeated in the recension of 1611. Wyclif, then, must be considered as having originated the diction and phraseology, which for five centuries has constituted the consecrated dialect of the English speech; and Tyndale as having given to it that finish and perfection, which have so admirably adapted it to the expression of religious doctrine and sentiment, and to the narration of the remarkable series of historical facts which are recorded in the Christian Scriptures" (*Lectures on the English Language*, First Series, p. 627).

A few brief examples of Tyndale's version, in which the portions in Roman type show what remains of it in the Authorized Version, will be perused with interest; no change has been made in the spelling. The first is a passage from the Pentateuch; the others are taken from the edition of 1534. Matthew viii. 1-13 may be compared with Wiclifs, pp. 59-64.

NUMBERS XVI. 28-30.

28. And Moses said: Hereby *ye shall* know that the Lord hath sent me to do all these works, *and that* I have not done them of mine own mind.

29. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me.

30. But, *and* if the Lord make a new thing, and the earth open her mouth, and swallow them, *and* all that *pertain* unto them, *so that* they go down quick into *hell*, then *ye shall understand that these men have railed upon* the Lord.

ST. MATTHEW VIII. 1-13.

1. When he was come downe from the mountayne, *moch people* followed him.

2. And *lo*, ther came a lepre, and worsheped him sayinge: *Master*, if thou wylt, thou canst make me clene.

3. And Iesus put forthe hys hond and touched hym sayinge: I wyll, be thou clene, and immediatly hys leprosie was clensed.

4. And Iesus *sayde* vnto him. Se thou tell no man, but go *and* shewe thy selfe to the preste, and offer the gyfte that Moses commaunded, *in witness* to them.

5. When Iesus was entred into Capernaum ther came vnto him a *certaine* Centurion, *and besought* hym

6. Sayinge: *Master* my seruauent lyeth sicke at home of the palsye, and *ys* greuously *payned*.

7. And Iesus *sayd* vnto hym: I will come and heale hym.

8. The Centurion answered and sayde: *Syr* I am not worthy that thou shuldest come vnder my rofe, but speake the worde only and my seruauent shalbe healed.

9. For I *also myselfe* am a man vndre *power*, *and have* souldiers vndre me, and I saye to *one*, go, and he goeth, and to anothere come, and he cometh: and to my seruauent, do this, and he doeth it.

10. When Iesus hearde *that*, he marveled and sayd to them that followed *hym*. Verely I say vnto you, I have not founde so great fayth: no, not in Israel.

11. I say *therefore* vnto you that many shall come from the east and west, and shall *rest* with Abraham, Isaac and Iacob in the kingdome of heven:

12. *And* the chyl dren of the kyngdome shalbe cast out in to vtter darknes: there shalbe weping and gnashing of tethe.

13. *Then* Iesus sayd vnto the Centurion, go thy waye, and as thou *best* so be it vnto the. And his seruauent was healed the selfe houre.

ACTS XV. 36-41.

36. *But after a certayne space*, Paul sayde vnto Barnabas: Let us goo agayne and visite oure brethren in every cite where we have *shewed* the worde of the Lorde, and se how they do.

37. And Barnabas *gave counsell* to take with them Iohn, *called also* Marke.

38. But Paul thought *it not mete* to take him *vnto their company*, whiche departed from them *at* Pamphylia, and went not with them to the worke.

39. And the *dissencion* was so sharpe bitwene them, that they departed a sunder one from the other: so *that* Barnabas toke Marke, and sayled vnto Cypers.

40. And Paul chose Syllas and departed *delivered* of the brethren vnto the grace of God.

41. And he went thorowe *all* Cyria and Cilicia, *stablishynge the congregacions*.

## ACTS XXIII. 3-5.

3. Then *sayde* Paul to him: God smyte the thou *payntyde* wall. Sit-  
test thou *and iudget* me after the lawe: and commaundest me to be smyt-  
ten contrary to the lawe?

4. And they that stode by, *sayde*: revylest thou Goddes hye  
preste?

5. Then *sayd* Paul: I wist not, brethren, that he was the hye preste.  
For it is written, thou shalt not *curse* the rular of thy people.

## ROMANS II. 1-8.

1. What *preferment* then hath the Iewe? *other what a vauntageth*  
circumcision?

2. *Surely very moche.* *Fyrst* vnto them *was* committed the *worde* of  
God.

3. *What then though* some of *them* did not beleve? shall their vnbe-  
leve make the *promes* of god with out effecte?

4. God forbid. Let god be true, and *all men lyars*, as it is written:  
That thou myghtest be iustified in thy sayinge and *shuldest* overcome  
when thou arte iudged.

5. Yfoure vnrightewesnes *make* the rightewesnes of God *more excel-  
lent*: what shall we saye? Is God vnrighteous which taketh vengeance?  
I speake *after the maner of men*.

6. God forbid. For how then shall God iudge the worlde?

7. Yf the *veritie* of God *appere moare excellent* thorow my lye, vnto  
his *praise*, why am I *hence forth* iudged as a synner?

8. And *saye* not rather (as *men evyll speake of vs*, and as some affirme  
that we saye) let vs do evyll, that good maye come *therof*. Whose  
damnacion is iuste.

## I COR. XV. 51-53.

51. Beholde I shewe you a mystery. We shall not all slepe; but we  
shall all be chaunged, *and that* in a moment, *and* in the twinclinge of an  
eye, at the *sounde of the* last trompe.

52. For the trompe shall *blowe*, and the deed shall *ryse* incorruptible,  
and we *shalbe* chaunged.

53. For this corruptible must put on *incorruptibilite*; and this mortall  
must put on immortalite.

## I PETER III. 7-12.

7. Lyke wyse ye *men* dwell with them accordinge to knowledge,  
gevinge honoure vnto the wyfe, as vnto the weaker vessell, and as *vnto*

*them that are heyres also of the grace of lyfe, that youre prayers be not let.*

8. *In conclusion*, be ye all of one mynde, *one suffre with an other*, love as brethren, be petifull, be courteous,

9. Not rendringe evyll for evyll, *nether rebuke for rebuke*: but contrary wyse, *blesse, remembringe* that ye are therunto called, even that ye shuld be heyres of blessinge.

10. *If eny man longe after* life, and *loveth to se* good dayes, let him refrayne his tonge from evyll, and his lippes that they speak *not* gyle.

11. Let him eschue evyll and do good: let him seke peace, and ensue it.

12. For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers. But the face of the Lorde *beholdeth* them that do evyll.

I JOHN III. 1-10.

1. Beholde what love the father hath *shewed on* vs, that we shuld be called the sonnes of god. *For this cause* the world knoweth *you* not because it *knoweth* not him.

2. *Derely* beloved, now are we the sonnes of God, and yet it dothe not appere what we shal be. But we knowe that when *it* shall appere, we shalbe lyke him. For we shal se him as he is.

3. And every man that hath thys hope in him *pourgeth* him silfe, even as he ys pure.

4. Whosoever committeth synne, *committeth vnrighteousnes* also, for synne is *vnrighteousnes*.

5. And ye knowe that he *appered* to take awaye oure synnes, and in him is no synne.

6. *As many as* byde in him, synne not: whosoever synneth hath not sene him, nether *hath* knowen him.

7. *Babes*, let no man deceave you, He that doeth righteousness, is righteous, even as he is righteous.

8. He that committeth synne, is of the devyll; for the devyll synneth *sence* the begynnyng. For this purpose *appered* the sonne of god, *to louse the workers* of the devyll.

9. Whosoever is borne of God, *sinneth not*: for his seed remayneth in him, and he cannot sinne, because he is borne of god.

10. In this are the children of god *known*, and the children of the devyll. Whosoever doeth not rightewesnes, is not of God, nether he that loveth not his brother.

## REVELATION II. 12-17.

12. And to the *messenger* of the *congregation* in Pergamos wryte: *This* sayth he which hath the sharpe swearde with two edges.

13. I knowe thy workes and where thou dwellest, evyn where Sathans seat ys, and thou *kepest* my name and hast not denyed my fayth. *And in my dayes* Antipas was a faythfull *witnes of myne*, which was slayne amonge you where sathan dwelleth.

14. But I have a fewe thynges agaynst the: *that* thou hast there, *they* that *mayntayne* the doctryne of Balam *which taught in* balake, *to put occasion of syn* before the chylderne of Israhell, *that they shulde eate of meate dedicat* vnto ydoles, and to commyt fornicacion.

15. *Even* so hast thou them that *mayntayne* the doctryne of the Nicolaitans, which thyng I hate.

16. *But be converted* or elles I will come vnto the *shortly* and will fyght agaynste them with the swearde of my mouth.

17. Let him *that hath eares* heare what the sprete sayth vnto the *congregacions*: To him that overcommeth will I geve to eate manna *that is hyd*, and will geve him a whyte stone, and in the stone a newe name wrytten, whych no man knoweth, saving he that receaveth it.

The differences between the editions are exhibited with great accuracy in the collation of Mr. T. Fry, of Bristol. *Three New Testaments of William Tyndale, that of 1534, 1535, 1535-34, and the text of Matthew's first edition*, of which a specimen is here subjoined. The letters GH denote 1535-34, and M Matthew.



COLLATION OF EDITIONS 1534, GH 1535-34, AND MATTHEW 1537.

I CORINTHIANS.

Ch.	Ver.	'34	GH	'35	GH	'35	M
2	4	'34	GH	'35	GH	'35	M
—	7	'34	...	'35	...	'35	M
—	8	'34	...	'35	GH	'35	M
3	6	'34	GH	'35	GH	'35	M
—	20	'34	GH	'35	GH	'35	M
—	22	'34	...	'35	...	'35	M
5	8	'34	GH	'35	...	'35	...
7	37	'34	GH	'35	...	'35	...
8	7	'34	GH	'35	...	'35	M
9	13	'34	GH	'35	...	'35	...
—	14	'34	GH	'35	...	'35	...
—	—	'34	GH	'35	...	'35	...
10	32	'34	GH	'35	GH	'35	M
12	3	'34	GH	'35	...	'35	M
—	23	'34	GH	'35	GH	'35	M
14	6	'34	GH	'35	...	'35	M
15	2	'34	...	'35	...	'35	M
—	10	'34	...	'35	GH	'35	M
—	12	'34	...	'35	GH	'35	M
—	15	'34	...	'35	...	'35	M
—	29	'34	GH	'35	...	'35	...
—	33	'34	GH	'35	GH	'35	M
—	50	'34	GH	'35	GH	'35	M
16	3	'34	GH	'35	...	'35	...

preaching was not with.  
ordained before the word.  
the rulers of this world.  
God gave the increase.  
God knoweth thoughts,  
either, 4 times in the verse.  
omitted.  
his virginite doeth well.  
eat as a thing offered.  
have they finding.  
so did the Lord.  
omitted.  
ye give none occasion.  
but the Holy Ghost.  
members of the body.  
to you other by revelation.  
by the which also ye are.  
yet not I but the grace.  
from the dead . . . of the dead.  
rise not again.  
if the dead rise not all.  
malicious speaking.  
doth corruption inherit.  
allow by our letters.

Among the words in Tyndale's version which have become obsolete in meaning, are: angle, *hook*; avoyd, *depart*; aught, *owed*; by and by, *immediately*; corn,\* *wheat or barley*; meate, *food*; diseasest, *troublest*; quicke, *living*; scrip, *small bag*; wittes, *mind*; wode, *tree*; dyd on, *put on*; gostly, *spiritually*; knowledge, *confess*; and both in meaning and form: arede, *prophecy*; bewreyeth, *betrayeth*; close, *field*; pill, *make a gain*; gobbets, *fragments*; grece, *stairs*; harbourless, *shelterless*; lyvelod, *land*; partlettes, *handkerchiefs*; shamfastness, *modesty*; woot not, *know not*; yerwhyle, *already*.

The following are instances of his homely and quaint renderings: "ester," Matth. xxvi. 2; "good frydaye," xxvii. 62; "witsontyde," 1 Cor. xvi. 8; "sondaye," Rev. i. 10; "Marsestreet," Acts xvii. 19; "towne clarcke," xix. 35; "which for one breakfast solde his right," Heb. xii. 16; "his awne shiretoun," Luke ii. 3; "she laye a dyinge," viii. 42; "common hostry," x. 34; "ten grotes," xv. 8; "did I pill you?" 2 Cor. xii. 16; "this is the pyth," Heb. viii. 1.

The spelling is very curious and inconsistent; *e. g.*, we meet with: it, hit, and hyt; loost, lost; citesen, citesyn; ageynst, agaynst; of, off; go, goo; so, soo; one, woon; other, wother. Such connections as "litleons," "shalbe," are common; we find also: beknowen, be known; doughterelawe, motherelawe, and moter eleawe, Luke xii. 53. Forms like despeared, heedes, sherer, kynred, bryddle, a brood (*abroad*), moche, moare, theare, etc., are of constant occurrence, and it is startling to read: "better to Mary then to bourne," 1 Cor. vii. 9. Mary is not a proper noun, but the verb to marry, and bourne means burn. Proper names with small letters, and common nouns with capitals, and the same words

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\* Only in America, where corn designates maize, not in England where it denotes all kinds of grain. This list is taken from Condit, *History of the English Bible*, pp 129, 130, a thoughtful work written with special reference to the Protestant religion and the English language. New York, 1882.

with both as fancy led, are also frequent, *e. g.*, "Iewry and galile and Samary" occur in one clause, Acts ix. 31; "Damasco," ver. 22, and "damasco," ver. 27; "hye Prestes," xxii. 30, "hye prest," xxiii. 2; Ihon and John, Matth. xi. 4, 7; "let vs put on the Armoure of lyght," Rom. xiii. 12.

In conclusion, I feel constrained to say of one of England's noblest sons, to whom the Church at large, and more especially all readers of the English Bible, are under the greatest obligations, and who has grown dear to me by his beautiful character, his undaunted manliness, and his translucent purity and truthfulness, in the pithy phrase of Fuller: "What he undertook was to be admired as glorious, what he performed to be commended as profitable, wherein he failed is to be excused as pardonable, and to be scored on the account rather of that age than of the author himself."

"His tongue was never traitor to his heart."

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## CHAPTER V.

### COVERDALE.

It is difficult, perhaps impossible, to obtain reliable data relating to the early history of this translator of the Bible into the vernacular. It is supposed that he was a native of the District of Coverdale in the parish of Coverham, near Middleham, in the North Riding of Yorkshire; the year A. D. 1488 is given as that of his birth, and Whitaker (*History of Richmondshire*, i. p. 17), alleges that Coverdale is an assumed, and not a family name. He is said to have been educated at the monastery of the Augustines at Cambridge, of which Dr. Robert Barnes was at that time prior. To him he was indebted for his learning and religious convictions. The

name of Coverdale is mentioned among the chief promoters of the Reformation in the University, of whom Bilney, Statford and Latimer are the most celebrated. According to Tanner (*Bibl. Brit. Hibern.*) he was priested by John, bishop of Chalcedon, at Norwich A. D. 1514; took the degree of Bachelor of Canon Law at Cambridge, A. D. 1531, and that of D.D. at Tübingen. In 1527 he had made the acquaintance of lord Cromwell, and while an inmate of his house, corresponded with him.

When Barnes was arrested for heresy, Coverdale accompanied him to support him under his trials. But when the former recanted, the latter threw off the monk's habit, left the priory, and became a secular priest, and chose Essex as a field for missionary work. Soon after that period (1528) he either went to the Continent or labored elsewhere; but *where* he worked in retirement, remains uncertain. The story, circulated by Foxe, and repeated by numerous writers, that he went to Hamburg and assisted Tyndale, is destitute of historical evidence, and must therefore be disregarded.

It may be, however, admitted that Coverdale, wherever he worked, was encouraged, if not employed, by Cromwell in the translation of the Bible, and it would seem from a letter without date (assigned to 1527 or 1532), that Sir Thomas More was aware of his occupation. The letter is given by Anderson, and in Pearson's *Remains of Coverdale*, p. 490; the passage in question is this: "If it like your favour to revoke to your memory the godly communication, which your mastership had with me your orator in master Moore's house upon Easter Eve" etc. And further on he says: "Now I begin to taste of Holy Scriptures: now honour be to God! I am set to the most sweet smell of holy letters, with the godly savour of holy and ancient doctors, unto whose knowledge I cannot attain without diversity of books, as is not unknown to your most excellent wisdom. Nothing in the world I de-

sire but books, as concerning my learning: they once had, I do not doubt but Almighty God shall perform that in me, which he of his most plentiful favour and grace hath begun." That these passages relate to the translation of the Bible cannot be doubted, but they shed no light on the place where, and the circumstances under which Coverdale progressed with and completed his great work, which was published in 1535 agreeably to the subjoined Title and collation. The Book is a small folio and has the title: BIBLIA, *The Bible: that is, the holy Scripture of the Olde and New Testament, faithfully translated out of Douche and Latyn in to Englishe, MDXXXV.* S. Paul. II Tessa. iii. Praie for us, that the worde of God maie haue fre passage & be glorified, etc. S. Paul. Cols. iii. Let the worde of Christ dwell in you plenteously in all wysdome, etc. Josue i. Let not the Boke of this lawe departe out of thy mouth, but exercyse thyselfe therein daye and nyghte.—There are six woodcuts: that on the top displays Adam and Eve after the fall, and the Redeemer trampling on the serpent's head; the two beneath, on the one side represent Moses receiving the law, and Ezra reading it to the people; the two on the other exhibit our Lord investing the disciples with power to preach and heal, each having a symbolical key, and Peter preaching on the day of Pentecost; the cut at the bottom shows the monarch on his throne delivering the Bible to his prelates and peers; David, with his lyre, stands on the one side, and Paul, with the martyr's sword, on the other.—It also displays four scrolls with these texts: "In what daye so euer thou eatest thereof thou shalt dye. Genesis 2."—"This is my deare sonne in whom I delyte, heare him. Matthew 17."—"O how sweete are thy wordes vnto my throte: yee more then hony, etc. Psal. 118."—"I am not ashamed of the Gospell of christ for it is the power of god. Rom. 1." Under the woodcut of Moses are the words: "These are the lawyes that thou shalt laye before them"; and under that of

Christ above described: "Go youre waye into all the worlde, and preach the Gospel."—The Collation (from Anderson) is this: "Woodcut title, dedication to K. Henry VIII., including his 'dearest just wife, and most virtuous pryncesse Queen Anne,'" 5 pages.—"A prologue to the reader," 6 pages. "The Bokes of the hole Byble," 2 pages.—"The contentes of the boke of Genesis," 1 page.—"The first book of Moses," fol. i. to xc. A map of the Holy Land.—"The seconde parte of the Olde Testament," Josua to Hester, fol. ii.—cxx.—"Job to Salomon's Balettes," fol. i.—lii.—"All the Prophets in Englishe," fol. ii.—cii.—"Apocripha," fol. ii.—lxxxiii., falsely numbered lxxxi., a blank leaf. "The Newe Testamente," fol. ii.—cxiii., and on the reverse of the last is, "Prynted in the yere of oure Lorde, MDXXXV. and fynished the fourth daye of October."

It is not *certain* where this Bible was printed; it was not printed in England; of the places mentioned, viz., Frankfort, Cologne and Zürich, the one named last is regarded by the most competent scholars (including Westcott and Eadie) as the most likely place, mainly on account of the similarity of the black-letter type used to that of other books, printed about that time by Christopher Froschover at Zürich.

Mr. Henry Stevens (*The Bibles in the Caxton Exhibition*, p. 88) has established the fact, before unknown, that Jacob van Meteren of Antwerp was connected with Coverdale in the translation of the Bible. The passage reads in the original: "Luy avoit faict apprendre sa jeunesse l'art d'imprimerie, & estoit doué de la cognoissance de plusieurs langues, & autres bones sciences tellement que dès lors il sceust si bien distinguer la lumière des ténèbres, qu'il employa sa peine, & monstra son zèle en Anvers à la traduction de la Bible Angloise, & employa à cela un certain docte escolier nommé Miles Coverdal ce qu'il fit à l'avancement du Royaume de Jésus Christ en Angleterre" (*La Vie et la Mort de l'honorable et Renommé*

*Historien Emanuel de Meteren*, printed at the end of *L'Histoire des Paysbas d'Emanuel de Meteren*, La Haye, 1618). In English: "He had learned [in] his youth the art of printing, and was endowed with the knowledge of several languages, and other good sciences so that he understood so well to distinguish light from darkness that he was at pains and very zealous at Antwerp towards the translation of the English Bible, and employed for that purpose a certain learned scholar, called Miles Coverdale, which he did for the advancement of the kingdom of Jesus Christ in England." This renders it probable that the first edition of Coverdale was *printed* at Antwerp, but the language used does not warrant any other inference but that he aided in money, or otherwise in the furtherance of the work.

There is a very curious circumstance connected with the Dedication and Prologue. In the original edition of 1535 "queen Anne" is referred to as the king's "dearest just wife, and most virtuous pryncesse." The copy in the British Museum has the same words, but Anne, altered by the pen into Jane, thus: JANE. At Lambeth there are two copies, one with Anne, another with Jane; a copy at Sion College has Jane, and there are some copies with the name of the queen entirely expunged. The explanation is not difficult. As Queen Anne was beheaded in 1536, and the book, though published abroad in 1535, had not yet been allowed to circulate in England in 1536, Anne was changed into Jane (which appears also in the editions of Nicolson, one folio, and one quarto of 1537), while the entire suppression of the queen's name in some copies, probably made at a later date, may refer to the rapid succession of wives justifying the expedient of leaving that an open question.

Diplomacy and expediency were necessary to get the royal approbation, and accordingly in 1536, the first title was withdrawn and a new one substituted, omitting likewise the words

“translated out of Douch and Latyn,” and running simply: *Biblia, The Byble: that is, the Holy Scrypture of the Olde and New Testament, faythfully translated in Englyshe*, MDXXXVI. Whether the royal sanction was ever expressly accorded to Coverdale’s version is extremely doubtful, and the testimony of Fulke (*Defence of the Translations of the Bible*, p. 98. Parker Soc. Ed.) probably contains all that is really important in the matter: “I myself,” he says, “and so did many hundreds beside me, heard that reverend father, M. Doctor Coverdale, of holy and learned memory, in a sermon at St. Paul’s Cross, upon occasion of some slanderous reports that then were raised against his translation, declare his faithful purpose in doing the same; which after it was finished, and presented to King Henry VIII. of famous memory, and by him committed to divers bishops of that time to peruse, of which (as I remember) Stephen Gardiner was one; after they had kept it long in their hands, and the king was divers times sued unto for the publication thereof, at the last being called for by the king himself, they redelivered the book; and being demanded by the king what was their judgment of the translation, they answered that there were many faults therein. “Well,” said the king, “but are there any heresies maintained thereby?” They answered, there were no heresies, that they could find, maintained thereby. “If there be no heresies,” said the king, “then in God’s name let it go abroad among our people.”\*

In 1537, when Coverdale appears to have been in London, there were published by J. Nicolson of Southwarke, a quarto, and a folio edition of Coverdale’s Bible. Both are dedicated to “Henry VIII. and his queen Jane,” and are “sett forth with the Kynges most gracious license.” This dedication,

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\* There is some doubt whether this passage relates to this Bible, or to the Great Bible of 1539. Westcott, Eadie and Moulton refer it to the latter.



which is couched in terms of abject flattery, is almost as bad as that to King James, the retention of which is as inexplicable as the all but universal suppression of the noble Preface.

The title of this second edition runs: *Biblia, The Byble, that is the Holy Scripture of the Olde and New Testament, faythfully translated in Englysh, and newly oversene and corrected*, MDXXXVII. Imprinted in Southwarke for James Nycolson.

The order of the books in Coverdale's Bible, 1535, is as follows. It is divided into six tomes, or parts.

Tome I. contains the Pentateuch.

- “ II. “ Josua, Esther, Ezra and Nehemiah being called 1 and 2 Esdras.
- “ III. “ Job, the Psalter, the Proverbs, the Preacher and “Salomon's Balettes.”
- “ IV. “ All the prophets. Baruch, with the Epistle of Jeremy, appears next unto Jeremy “because he was his scribe, and in his tyme.”

Lamentations is thus introduced: “And it came to passe (after Israel was brought into captiuyte and Jerusalem destroyed) that Jeremy the Prophet sat wepinge, mournynge, and making his mone in Jerusalem; so that with an heuy herte he sighed and sobbed, sayenge.”

Tome V. contains the “Apochripa.” “The bokes and treatises which among the fathers of olde are not rekened to be of like authorite with the other bokes of the byble, nether are they founde in the Canon of the Hebrue.” The Prayer of Manasses is omitted.

- “ VI. “ The New Testament in the following order: 4 Gospels, Acts, The Epistles of St. Paul, Romans to Philemon, 1 and 2 St. Peter, 1, 2, 3 St. John, Hebrews, St. James, St. Jude, Revelation.

It is necessary to supply additional particulars to the Nicolson editions of 1537.

In 1538 Coverdale was in Paris, at the instance and charge of Cromwell, and engaged with Grafton in carrying through the press another edition of the Bible, the particulars relating to which will be considered in the chapter on "The Great Bible."

During his absence in Paris, the first New Testament of Coverdale, professing to contain his translation and the Latin in parallel columns was published by Nicolson of Southwark. Of this Latin-English Testament we have three editions. There is one in 4to, with this title: "*The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare text comunely called St. Jerome's. Faithfully translated by Johan Hollybushe, Anno MCCCCXXXVIII.*"—Jeremie xxiii. 29. 'Is not my worde like a fyre, saith the Lorde: and lyke a hammer that breketh the harde stone?'—Prynted in Southwarke by James Nicolson. Set forth wyth the Kynges moost gracious license." This edition is not the first, but really the third. The accounts in Anderson, following Lewis, Horne, Bagster's *Hexapla*, and other works, are dreadfully confused, and it is necessary to set them in order; the facts then appear to be these: During Coverdale's absence in Paris, Nicolson printed an edition of the Latin-English New Testament with this title: "*The newe testament both Latine and Englyshe ech correspondent to the other after the vulgare text, commonly called S. Jeroms. Faithfully translated by Myles Couerdale Anno MCCCCXXXVIII.*"—Printed in Southwarke by James Nicolson. Set forth wyth the kynges moost gracious license." This edition was very faulty, so "sinistrally printed and negligently corrected" as he says in the Dedication and Prologue to the Paris edition, and found "that as it was disagreeable to my former translation in English, so was not the true copy of the Latin text observed, neither the English so correspond-

ent to the same as it ought to be, but in many places, both base, insensible, and clean contrary not only to the phrase of our language, but also from the understanding of the text in Latin" (*Remains*, p. 33). On this account he repudiated the first Nicolson edition, and "endeavoured . . . to weed out the faults that were in the Latin and English before," and brought out an 8vo edition, printed at Paris by Francis Regnault, and published by Grafton and Whitchurch, A. D. 1538, with this title: "*The new testament both in Latin and English after the vulgare texte: which is read in the churche.*" Translated and corrected by Miles Couerdale; and prynted in Paris by Fraunces Regnault, MCCCCXXXVIII. in Nouembre . . . Cum gratia et priuilegis regis."—After the appearance of this edition, and still in the same year, Nicolson published another edition of this Testament, still without the sanction of Coverdale, and with the name of Johan Hollybushe prefixed as that of the editor; but whether this Johan Hollybushe was a mythical personage, or a real person, belongs to the realm of conjecture. What these versions are, will be evident from the subjoined examples, as collated by Westcott (*History of the English Bible*, 2d ed. pp. 324–27), in which the following abbreviations are used: N=Nicolson; H=Hollybushe; R=Regnault; V=Vulgate. The text to which the various renderings refer, is that of Coverdale's Bible.

## I JOHN 1. 1–10.

1. That which was from the beginning, *which* we have heard, *which* we have seen with our *eyes*, *which* we have *looked upon*, and our hands have handled of the word of life; 2. and the life *hath appeared*, and we have seen and *bear witness* and shew unto you the life *that is everlasting*, which was *with* the Father and *hath appeared* unto us. 3. *That* which we have seen and *heard declare we* unto you, that ye also may have fellowship with us, and that our fellowship *may be* with the father and with his Son Jesus Christ. 4. And *this write we* unto you that *your* joy may be full. 5. And this is the tidings *which* we have heard of him and *declare* unto you that God is light and *in him is no darkness at all*.

6. If we say that we have fellowship with him and *yet walk* in darkness, we lie and do not the truth. 7. But if we walk in light *even as he* is in light, *then have we* fellowship together, and the blood of *Jesus Christ His Son* cleanseth us from all sin. 8. If we *say* that we have no sin, we deceive ourselves, and the truth is not in us; 9. *but if* we know ledge our sins, he is faithful and *just* to forgive us our sins and to *cleanse* us from all *unrighteousness*. 10. If we say *we* have not sinned, we make him a liar and His word is not in us.

## COLLATION.

Ver. 1. *that* which, N., H.; *eyen*, N.; *beholden*, N., H.; *concerning*, R., of, N., H., (*de*, V.). Ver. 2. *is* manifest, N., H.; *testify*, N., R., H.; everlasting, N., R., (*vitam æternam*, V.); *by*, N., H.; appeared, N., H. Ver. 3. *Even* that, R., (*Quod vidimus*, V.); *have* heard, N., H.; *do we shew*, N., H.; *be*, N., H. Ver. 4. *these things*, N., R., (*haec*, V.); *do I write*, N.; *ye may rejoice and (that, R.) your*, N., (R.), (*ut gaudeatis et gaudium vestrum*, V.). Ver. 5. *that*, N., H.; *do shew*, N., H.; *there is no darkness in him*, N., H. Ver. 6. *walk*, N., R. Ver. 7. *as he also*, N., R., (*sicut et ipse*, V.); *we have*, N., H.; *his Son Jesus Christ*, N., H. Ver. 8. *do say*, N., H. Ver. 9. *if*, N., R.; *righteous that he do*, N., H.; *cleanse*, N., H.; *wickedness*, N., H. Ver. 10. *do say*, N., H.; *that we*, N., R., (*quoniam*, V.).

## I JOHN V. 16-21.

16. *If any man see* his brother *sin* a sin not unto death, let him ask and *he shall give him life for them* that *sin* not unto death. There is a sin unto death, *for the which say I not* that a man should pray. 17. *All unrighteousness* is sin, and there is a *sin not* unto death. We know that *whosoever* is born of God *sinneth not*, but *he that is begotten* of God keepeth *himself* and *that* wicked toucheth him not. 19. We know that we are of God and the *world* is set *altogether* on *wickedness*. 20. *But* we know that the Son of God is come and hath given us a *mind* to know *him which is true*, and *we are in him that is true, in his Son Jesus Christ*. This is the true God and everlasting life. Ver. 21. *Babes* keep *yourselves* from images. *Amen*.

## COLLATION.

Ver. 16. *He that knoweth*, N., R., H.; *to sin*, N., R.; *life shall be given to him that sinneth* (sinning, N., H.) (N.), R. (H.); *I say not* that *any* man should (*do*, N.) pray *for that* (N.), R., H. Ver. 17. *Every wickedness*, N., H.; *a sin*, N., R., H.; omit *not*, N., R., H. Ver. 18. *every one that*, N., H.; *doth not sin*, N., R., H.; *the generation*, N.,

R., H.; *him*, N., R., H.; *the*, N., R., H. Ver. 19. the *whole* world is set on (*in*, N.) mischief (N.), R., H. Ver. 20. *and*, N., R., H.; *understanding that we may*, N., R., H.; *the true God*, N., R., H.; *be* (*we are*, N., H.) *in his true son* (N.), R., (H.); *The* (this, N., H.) *same* (N., R., H.). Ver. 21. *Little children*, N. H.; *you*, N., R., H.; omit *Amen*, N. R. H.

Of the merits of Coverdale's New Testament it may suffice here to say that, based on Tyndale's first edition, and corrected by the second and Luther's, it is a very creditable production. Westcott, who has gone into a thorough examination of the subject, says that on a rough calculation more than threefourths of the changes introduced by Coverdale into Tyndale's version of 1 John are derived from Luther, and that the changes in that epistle, nearly all verbal, are only a hundred and twenty-three.

In 1540 Cromwell died on the scaffold, and from that period dates Coverdale's Continental exile, during which he lived in the first instance at Tübingen (Godwin, *de præsulibus Angliæ*, p. 413), afterwards at Bergzabern, in the Palatinate, where he kept a school and held a pastoral charge to which he had been preferred in virtue of his proficiency in the German language until his return to England in 1548. The following authentic account of him at this place is in a letter from Richard Hilles to Henry Bullinger (No. cxiv. p. 247, in the *Third Series of Letters relating to the English Reformation*, Parker Soc. edition): " . . . The other, I think, is somewhat known to you, both by my commendation, and also his own letters sent to you some time since. He is called Myles Coverdale, and is truly one who is very dear, and honourably esteemed by all the ministers of the word and other learned men in these parts. He is the master of a grammar-school at Bergzabern, a town not far from Weissemberg, and where, by translating in his leisure hours, for the sake of the extensive advancement of the kingdom of Christ, various religious works into our language, partly yours, and

partly those of other learned men, he is of very great service in promoting the Scriptural benefit of those persons in the lower ranks of life, who are anxious for the truth, and inflamed with zeal and desire of obeying the will of God. He is one of those, who, after the example of Moses, rather choose to be banished, than with a wounded conscience enjoy the pleasures of sin in their native Egypt."

Recalled to England on the accession of Edward VI., he was, through the influence of Cranmer, appointed one of the king's chaplains, and almoner to the queen Catherine; in 1550, he served in conjunction with the archbishop, the bishops of Ely, London, Lincoln, Sir John Cheke, Latimer, and Dr. Parker, afterwards archbishop of Canterbury, on a commission against the anabaptists and other sectaries.

In 1550 Coverdale brought out a new edition of the Bible, printed by Froschover at Zürich, and published in London, by Andrew Hester. The same work was re-issued, in 1553, in London, with a new title-page, and the dedication and prologue reprinted, by Richard Jugge. Not having had an opportunity to examine copies of these impressions, I have to state on the rather doubtful authority of Lewis: "They are exactly alike, and both of a foreign print, though it is pretended by Hester and Jugge that it was printed at London."

Appointed in 1551 coadjutor to Veysey, bishop of Exeter, he was on the 30th of August of that year consecrated bishop of that see. Deprived in 1553, and imprisoned, he was finally released at the personal intercession of the king of Denmark, which came about as follows. Coverdale, during his first exile, had married a lady of Scotch descent, named Macheson; her sister was the wife of Dr. John Macbee, called on the Continent Machabæus, chaplain to the king of Denmark and highly esteemed, among other things, for his prominent share in the Danish Version of the Bible. Through him, the king persisted in his intercession with Mary and ob-

tained Coverdale's release in February, 1555 (*Remains*, p. xiv.). Coverdale then went to Denmark, was appointed preacher to the exiles at Wesel in Friesland (Strype, *Memorials*, III., i. pp. 233, 410), and shortly after returned to his former charge at Bergzabern. In 1558 he was at Geneva, and as he returned the same year to England (Strype, *Annals*, I. i. c. vii. pp. 150-4), the supposition that he aided in the preparation of the Geneva Bible appears to be unfounded.

There is reason to believe that he declined the offer of the bishopric of Llandaff in 1563. He was presented by bishop Grindal to the living of St. Magnus, London Bridge in 1564, but resigned it in 1566. He took the degree of D.D. at Cambridge in 1563. He died in February 1569, aged eighty-one, and was buried in St. Bartholomew's Church behind the Exchange. When that church was taken down in 1840, his remains were removed to St. Magnus, where they were finally interred (*Remains*, p. xvi.).

Bishop Tanner, in *Bibliotheca Britannico-Hibernica*, gives an account of Coverdale, and his works, from which are taken the following passages relating to his life, and his translation of the Scriptures: \*

"Coverdalus [Mils] patria Eboracensis in Cantabrigiensi academia studia philosophica et theologica sedulo excoluit. Dein unus ex primis doctrinæ reformatæ prædicatoribus. Frater eremita Augustinianus A. MDXCIV. Norwici per Jo. Calcidonensem episcopum suffrag, presbyter. [A. MDXLVII. in ecclesia S. Pauli London, prædicabat, cum multi Anabaptistæ palinodiam canebant. Stow, *Hist.* p. 596. Et A. MDXLIX. dominum Russel comitatus est in expeditione contra rebelles Devon. Hooker ad Hollinsh. iii. 1023.] S. theol. doctor Tubingæ in Germania creatus, A. MDLI. 20 Aug. consecrabatur episcopus Exon. Post biennium in carcerem detrusus, ægre, Danorum regis opera, flammâ evasit, et solum vertit (Fox, I. edit. 1081). Post obitum reginæ Mariæ e Germania in patriam rediit, sede vero suam repetere non curavit, quia calvinistarum dogmatibus in Germania imbutus, ceremoniis et vestibus sacris in

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\* The whole passage is given in *Works of Coverdale, Remains* (Park. Soc.) p. xix.



ecclesia Anglicana infensissimus erat. A. MDLXIII. per episcopum Grindal ad episcopatum Landavensem commendabatur (Strype in *Vita Grindall*, p. 91). Et hoc anno 3 Martii collatus fuit ad ecclesiam S. Magni ad pedem pontis Londin. quam resignabat A. MDLXVI. *Reg. Grind. Newc.* I. 396, A. MDLXIV. 15 April. Edmundum Grindall. episc. Londinensem ad gradum doctoratus virtute mandati procancellarii universitatis admisit, (Strype in *Vita Grindall*, p. 95) . . . . .

“Transtulit in sermonem Anglicum *Biblia tota.*, cum præfatione ad Henr. VIII. extant MDXXXV. et MDXXXVII. *Vetus Testamentum hujus translationis.* Pr. epist. ad Edw. VI. ‘Caiaphas being byshop that yeare.’ In fine hujus epistolæ ait se translationem hanc ante annos 16 patri Henr. VIII. dicasse. Pr. pr. lectori. ‘Consydering how excellent.’ In præf. ait se hanc translationem A. MDXXXIV. inchoasse rogata doctorum amicorum. Pr. transl. ‘In the beginning,’ etc. Lond. MDL. MDLIII. 4to. Principium epistolæ dedicatoriæ et præfationis hujus impressionis idem est cum epist. et præfat. principio editionis Southwark. MDXXXVII. fol. Novum Testamentum. Pr. ded. dom. Cromwell. ‘I was never so wyllinge to labour,” Lond. MDXXXVIII. 8vo. Hæc editio anni MDXXXVIII. accurata est; in præfatione de erroribus in alia editione conqueritur. Impr. Lat. et Anglice Lond. MDXXXIX. 8vo. Translatio hæc collata cum versione Gul. Tindalli. Lond. MDL. 8vo. . . . . “Londini grandævus ætatis 80, vel 81, obiit Jan. 20, MDLXXX. Fuller, *Eccl. Hist.* ix. 64, 65, A. MDLXV. juxta Strype in *Vita Parker*, p. 149, attamen juxta pag. 241, ejusdem libri in vivis adhuc erat A. MDLXVII. Et in ecclesia S. Bartholomæi humatus jacet. Godwin i. 476. Bal. ix. 61.”

To which is added the account of his personal friend Bale in *Scriptores illustres majoris Britannicæ*:

“Milo Coverdalus, patria Eboracensis, ex Augustiniano fraterculo Christianus minister factus, ex primis unus erat, qui renascente Anglorum ecclesia, cum Roberto Barnso, suæ professionis doctore, Christum pure docuit. Alii partim, hic se totum dedit ad propagandam Evangelii regni Dei gloriam, ut patet in utriusque Testamenti laboriosissima versione . . . . . claruit episcopus Excestriensis sub rege Eduuardo sexto, anno Domini 1552, nunc autem in Germania pauper ac peregrinus manet.”

The omitted part of this notice enumerates some of his works.

Turning to the Version itself, it is impossible, to reach any



other conclusion than that it is a secondary, eclectic translation. The Pentateuch and Jonah (probably also Job) and the whole of the New Testament are Tyndale's version revised by Luther, the Zürich, Sanctes Pagninus and, in the subsequent revisions, especially by Münster. The clause in the title of his first edition of 1535 "faythfully translated out of Douche and Latyn," must be admitted, after the thorough examination to which his version has of late years been subjected, to be literally true. The reason of its withdrawal from the title-page of subsequent editions can only be conjectured, and no conjecture appears to me fairer than that the alteration was not due to Coverdale, but to those who bore the expense of the undertaking, and took umbrage at that phrase, which, at that time, seemed to give it an odor of heresy (for "Douche" or German, on account of Luther, was viewed in that light) and interfere with its circulation. But be that as it may, the later editions simply stated in the title: "faythfully translated in to Englyshe" (1535-36), and "translated in Englysh" (1537 and the subsequent issues). In connection with his first edition he stated distinctly in the Dedication: "I have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scriptures before mine eyes," and he says to the Christian Reader: "To help me therein, I have had sondrye translations, not only in Latin, but also of the Douche interpreters, whom, because of their singuler gyftes and special diligence in the Bible, I have been the more glad to follow for the most part." Whether these five interpreters include Tyndale, whom he certainly most freely consulted, cannot be determined, but that he consulted the Vulgate, and Pagninus in Latin, and Luther and the Zürich in German is certain; it is also highly probable that he consulted the Worms translation and the Biblia Sacra of Rudelius, with marginal renderings, Cologne, 1527.

It is nevertheless certain that Coverdale distinctly and explicitly declares that he knew Hebrew; to wit, the following extract from his letter to Cromwell, dated from Paris, June 23, 1538: "For we follow not only a standing text of the Hebrew, with the interpretation of the Chaldee and the Greek, but we set also in a private table the diversity of readings of all texts with such annotations in another table, as shall doubtless elucidate and clear the same, as well without any singularity of opinion, as all checkings and reproofs" (State Papers, Cromwell Correspondence, I. No. 107 in Coverdale's *Remains*, Park. Soc. ed.). This applies, of course, to the Great Bible; and he says likewise in the dedication to the Diglott, Nicolson's edition of 1538: "For, inasmuch as in our other translations we do not follow this old Latin text word for word, they cry out upon us, as though all were not as nigh the truth to translate the Scripture out of other languages, as to turn it out of the Latin; or as though the Holy Ghost were not the author of his Scripture as well in the Hebrew, Greek, French, Dutch, and in English, as in Latin. The scripture and word of God is truly to every Christian man of like worthiness and authority, in what language soever the Holy Ghost speaketh it. And therefore am I, and will be while I live, under your most gracious favour and correction, alway willing and ready to do my best as well in one translation as in another."

Two or three short specimens are now produced to present to the reader's eye the origin of Coverdale's version.

## NUMBERS XXIV. 15-17.

<i>Pagninus (Vatablus).</i>	<i>Zürich.</i>	<i>Coverdale.</i>
15 Tunc assumpsit parabola suam, et dixit, "Dixit Bileam, filius Beor, dixit, vir apertum habens oculum,	Vund er hub auf seine sprüch, vund sprach: Es sagt Bileam der sun Peor: Es sagt der Mann dem die Augen geoffnet sind:	<i>And he toke vp his 15 parable, and sayde: Thus sayeth Balaam the sonne of Beor: Thus sayeth the man, whose eyes are opened:</i>

- 16 " Dixens audiens elo-  
quia Dei, et sciens  
scientiam Altissimi.  
Visionem Omnipoten-  
tentis videbit: ca-  
dens, & disco aper-  
tos habens oculos,
- 17 " Videbo illum, sed  
non nunc: intuebor  
illum, sed non pro-  
pe; procedet stella ex  
Jacob, et surget virga  
ex Israel: " et trans-  
figet terminos Moab,  
et destruct omnes fi-  
lios Seth.

ISAIAH XII. 1-6.

- 1 Et dices in die illa, "Confitebor tibi Domine quanquam iratus fuisti contra me, auersus est furor tuus et consolatus es me.
- 2 "Ecce Deus salus mea, confidam, et non pauebo; quia forbitudo mea, et laus mea Deus Dominus, fuitque mihi salus."
- Das du denn also sprechen wirst: O Herr, ich sag dir danck: dann du wart erzürnet über mich, aber du hast deinen zorn abgelassen, vnd hast dich mein erbarmet.
- Sihe, Gott is mein heyl, dem ich trüwen, vnd fürcht mir nit. Dann mein stercke vund mein lob ist der herr Gott, der wirdt auch mein zuflucht sein.
- So that then thou shalt say: O Lorde, I thanke thee, for thou wast displeased at me, but thou hast refrayned thy wrath, and hast mercy vpon me.*
- Behold, God is my health, in whom I trust, and am not afrayde. For the Lorde God is my strength, and my prayse, he also shall be my refuge.*

- 3 Et haurietis aquas in gaudio e fontibus salutis; Darumb werdend jr vasser mit fröuden schöpfen auss dem brunnen des heylands, *Therefore with ioye 3 shal ye drawe water out of the welles of the Sauioure,*
- 4 et dicetis in die illa, "Confitemini Domino, invocate nomen ejus; scire facite in populis opera ejus, mementote quod excelsum est nomen ejus. vund zur selben zeyt sprechen: Lassend vns dem herren dancken, vund seinen namen anruffen, vund vnder den völkern seyne rädte auskünden vnd gedencken, dann sein namm ist hoch. *and then shal ye 4 saye: Let us geue thanks unto the Lorde, and call vpon his name, and declare his counsels amonge the people, and kepe them in remembraunce, for his name is excellent.*
- 5 Cantate Domino quoniam magnificentiam fecit: scitur hoc in uniuersa terra. Lobsingend dem Herren, dann er thut grosse ding dz mans wüsse in aller welt. *O synghe praises vnto 5 the Lorde, for he doth greate things, as it is known in all the worlde.*
- 6 Exalta vocem, et lauda habitatrix Sion, quia magnus in medio tui sanctus Israel. Schrey vnd frolock du eynwonerin Zion, dann gross ist dein fürst der heylig Israels. *Crie out, and be 6 glad, thou that dwellest in Sion, for greate is thy prince: the holy one of Israel.*

## JONAH IV. 6.

- 6 Et præparauit Dominus Deus cucurbitam et ascendit super Jonah, ut esset umbra super caput ejus, ut erueret eum à malo ejus. Dann der Herr Gott has jm ein kikaion lassen wachsen, das wuchs über Jona auf, vnd macht seinem haupt einen schatten das es jm von dem das jm wee thatt beschimpfte. *And the Lord God 6 prepared a wyld vyne which sprange vp ouer Jonas that he might have shadowe aboue his heade, to delyuer him out of his payne.\**

\* The italicized portions in Numbers and Isaiah are literal renderings of the Zürich version. In Jonah the italicized words are from Pagninus, the *wyld vyne* is the kikaion of the Zürich, *delyuer* from Luther, and *payne* again from the Zürich.

## From Coverdale's Bible (Fragment \*) 1535:

## MALACHI IV.

For marck, the daye commeth that shall burne as an ouen: and all the proude, yee and all soch as do wickednesse, shalbe straw: and the daye that is for to come, shall burne them vp (sayeth the Lorde of hoostes) so that it shall leaue them nether rote ner braunch.

But vnto you that feare my name, shall the Sonne of rightuousnesse aryse, & health shalbe vnder his winges. Ye shal go forth, & multiplie as ye fat calues. Ye shal treade downe ye vngodly: for they shalbe like the ashes vnder the soles of youre fete, in the daye that I shal make, sayeth the Lorde of hoostes.

Remember the lawe of Moses my seruauent, which I committed vnto him in Oreb for all Israel, with the statutes and ordmaunces. Beholde, I will sende you Elias ye prophet: before the commynge off the daye of the great and fearfull Lorde. He shall turne the hertes of the fathers to their children, and the hertes of the children to their fathers, that I come not, and smyte the earth with cursynge.

I have collated this chapter with Luther, the Zürich, the Worms edition of Peter Schöler (1528, 16mo.), and the Combination Bible of Wolff Köppl (Strassburg, 1529-32, folio), with the result, that there is hardly a word that cannot be referred to one or more of them. It would lead me too far, to state the details here, but many will be supplied in the chapters on the German versions. Unless I am mistaken, the peculiar character of the Combination Bible, with which Coverdale must have been very familiar, suggested to him the adoption of the same principle in his own versions.

The collation of these passages with the Vulgate and Luther, as well as the Zürich and Pagninus on the one hand, and the Hebrew on the other, shows very plainly that they cannot have been translated from the original. A similar process of collation has been pursued by Professors Westcott and Eadie with references to other passages, and by Dr. Ginsburg, who

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\* Kindly placed in my hands by the Rev. Dr. Gilman, Secretary of the American Bible Society.

was the first to call attention to it, in Koheleth, and as the portions examined belong to the various books of the Old Testament and have uniformly led to the same result, it may be regarded as proven that Coverdale's translation is decidedly secondary and eclectic. In the Apocrypha, however, he is much more independent, while the New Testament, based in the first instance on the first edition of Tyndale, was revised by the second and the German of Luther (see above)

Coverdale set great store by many different translations, deeming them highly advantageous (*Remains*, pp. 13, 14), and carried his eclecticism into his own translation. His liberality, in this respect, is certainly very remarkable, as may be seen from his own words:

Now whereas the most famous interpreters of all give sundry judgments of the text, so far as it is done by the spirit of knowledge in the Holy Ghost, methink no man should be offended thereat, for they refer their doings in meekness to the spirit of truth in the congregation of God: and sure I am, that there cometh more knowledge and understanding of the Scripture by their sundry translations than by all the glosses of our sophistical doctors. For that one interpreteth something obscurely in one place, the same translateth another, or else he himself, more manifestly by a more plain vocable of the same meaning in another place. Be not thou offended, therefore good reader, though one call a *scribe* that another calleth a *lawyer*; or *elders*, that another calleth *father and mother*; or *repentance*, that another calleth *penance* or *amendment*. For if men be not deceived by men's traditions, thou shalt find no more diversity between these terms, than between fourpence and a groat. And this manner have I used in my translation, calling it in some place *penance*, that in another place I call *repentance*; and that not only because the interpreters have done so before me, but that the adversaries of the truth may see, how that we abhor not this word *penance*, as they untruly report of us, no more than the interpreters of Latin abhor *penitere*, when they read *resipiscere*. Only our heart's desire unto God is, that this people be not blinded in their understanding, lest they believe penance to be ought save a very repentance, amendment, or conversion unto God, and to be an unfeigned new creature in Christ, and to live according to his law. For else shall they fall into the old blasphemy of Christ's blood,

and believe that they themselves are able to make satisfaction unto God for their own sins; from the which error God of his mercy and plenteous goodness preserve all his (*Prologue*).

The very limited number of notes (sixty-six in all, forty-seven in the Old Testament, and nineteen in the New) in Coverdale's Bible indicates very plainly that they also are drawn from the versions which stand to his in the relation of parent to child. They furnish both alternative readings and explanatory matter; *e. g.*—

Gen. iii. 6. "A pleasant tree to make wise." "Some reade: *whyle it made wise*," Luther, Zürich.

Gen. xvii. 2. "I am the Almighty God," Luther, Pagninus and Vulgate.

"Some reade: *I am the God Schadai*" (*that is, plenteous in power, abundant, sufficient, and full of all good*). Zürich Bible (*das ist ein vollmächtigen, vund ein überflüssige genugsamme vnd volly alles gutenn*).

Gen. xli. 45. "Zaphnath Paena, that is to saye, an expounder of secret things, or a man to whom secrete thinges are opened." The Hebrew spelling is taken from Tyndale and the Zürich Bible, the explanation from Pagninus with the clauses reversed: "Vir cui abscondita revelata sunt, vel absconditorum expositor."

Exod. xvii. 16. "The Lord Nissi (so Luther and Zürich), that is: the Lord is he that raiseth me up." Pagninus: Dominus elevatio mea.

2 Kings xxv. 6. "And he gave judgment upon him," Luther. "Some reade: *And they talked with him of judgment*." Zürich: sy redtend mit jm vom rechten. Pagninus: locuti sunt cum eo iudicium.

Matth. i. 8. "Before they came together," Erasmus. "Some reade: *before they sat at home togeth.r.*" Zürich: ee sy miteinanderen zu hausz sassend, (a specimen of the Zürich *improved* reading of) Luther: ehe er sie heimholete. Tyndale (2d ed.): came to dwell together.

Matth. xxvi. 7. "A box with precious ointment," Tyndale. (2d ed.) An alabaster box of p. o. "Some reade: *a glas with precious water*." So Luther.

Mark iii. 21. "He taketh too much upon him," Zürich. "Some reade: *he wil go out of his witt*." Luther: Er wird von Sinnen kommen.

It were a great mistake to suppose that in spite of this unquestionable dependence of Coverdale's version, it is a poor

version. The very opposite may be maintained, and he certainly possessed admirable taste and an uncommonly correct ear. Many of his renderings are decided improvements on those of Tyndale, and not a few are retained in the Authorized Version. Some of these may be seen in the collations given before, *e. g.*, in 1 John ii. 16, 17, where his "pride of life," and "the world passeth away" are vastly better than Tyndale's "pride of goods," and "the world vanisheth away."

Among those *preserved* in the A. V. are these: "a righteous man's reward," Matth. x. 41; "there will the eagles be gathered together," xxiv. 28; and among those *not* retained, very meritorious, the following: "that we might receive the childship," Gal. iv. 5; and "with the angels of his power," 2 Thess. i. 7.

A few specimens of antique and quaint expressions may be added. "Layed the fleshe in a maunde and put the broth in a pot," Judges vi. 19; "and brake his brain panne," x. 53; "the man Micah had a god's house and made an overbody cote" (ephod), xvii. 5; "then answered the tydinge bringer," 1 Sam. iv. 17; "it is man that is borne vnto mystery, lyke as the byrde for to fle," Job v. 7; "he that is a blabbe of his tonge maketh devysion," Prov. xvi. 28; "graven vpon the edge of your aulters with a pen of iron and with an adamant clawe," Jer. viii. 52; "the erth shal geue a greate crack, it shal haue a sore ruyne, and take an horrible fall," Is. xxiv. 20; "because of his unshamefast begginge," Luke xi. 8; "not loked vpon in the daylie handreachinge," Acts vi. 1; "one member hangeth by another thorowout all the iontes," Eph. iv. 16; "but waysteth his brayne aboute questions and stryuynges of wordes," 1 Tim. vi. 4.

And the following obsolete terms, or only surviving in dialects: to clyp (=shear sheep); a maund (=large basket); body (=man); to spar a door (=close it); rowles (=waves); bug (=bugbear, object of fear); symnel (=a cake).



A large portion of Prayer Book Version of the Psalms is the work of Coverdale; *e. g.*, "My flesh and my heart faileth, but God is the strength of my heart, and my portion forever." "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." "Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish but thou shalt endure; they shall all wax old as doth a garment; and as a vesture thou shalt change them, and they shall be changed. But thou art the same, and thy years shall not fail."

Coverdale wrote quite a number of "Ghostly Psalms," which strangely enough are often as unmusical, as his prose translation is musical. A single stanza may serve as a specimen to mark the contrast:

DEUS MISEREATUR NOSTRI, PS. LXVI. (LXVII.).

"God be mercyfull unto us,  
And sende over vs his blessinge;  
Shewe us his presence glorious,  
And be ever to us lovyng;  
That men on earth may knowe thy waye,  
Thy savynge health and ryghteousnesse;  
That they be not led by nyght nor day,  
Throwe the pretexte of trewe justice,  
To seke saluacyon where none is."

A few brief examples from the New Testament with reference to Tyndale's version, very characteristic and suggestive, may conclude this general survey of Coverdale's translation.

The first two are literal reproductions of Tyndale's version:

Rom. viii. 3, And sent his Son in the similitude of synfull flesh, and by synne damned synne in the flesh.

Heb. ii. 16, For he in no place taketh on him the angels, but the sede of Abraham taketh he on him.

The second two give the two versions in parallel columns, Coverdale's alterations in italics.

## LUKE XV. 7, 10.

*Tyndale.**Coverdale.*

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|--|--|
| <p>7 I say vnto you that lykewise ioye shalbe in heven over one synner that repenteth, moore than over nynety and nine iuste persons, which nede noo repentaunce.</p> <p>10 Lykwise I saye vnto you, ioye is made in the presence of the angels of god over one synner that repenteth.</p> | <p>I saye unto you: <i>even so</i> shall 7 there be joye in heven over one synner that <i>doth pennaunce</i> more than <i>nyne and nyentye righteous</i> which nede not repentaunce.</p> <p><i>Even so (I tell you) shall there 10 be joye before the</i> Angels of God, over one synner that <i>doth pennaunce</i>.</p> |
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The following specimens show the nature of the differences and agreements in Tyndale's original edition of 1526, and Coverdale's, 1535.

## MARK IX. 42-44.

*Tyndale.**Coverdale.*

- |   |   |
|---|---|
| <p>42 And whosoever shall hourte won of this litell wons, that beleve in me, it were better for him, that a myllstone were hanged aboute his necke, and that he were caste in to the see.</p> <p>43 And yf thy hande offende the, cut hym of. Itt ys better for the, to entre into lyffe maymed, then to goo, with two hondes in to hell, in to fire that never shalbe quenched,</p> <p>44 where there worme dyeth nott, and the fyre never goeth oute.</p> | <p>And who so offendeth one of 42 these litle ones that beleue in me, it were better for him that a myllstone were hanged aboute his neck, and he cast in to the see.</p> <p>Yf thy hande offende the, cut 43 him of. Better it is for the to entre in to life lame, then hauynge two hondes to go in to hell in to the euerlastinge fyre,</p> <p>where their worme dyeth not, 44 and their fyre goeth not out.</p> |
|---|---|

## ROMANS XII. 1, 2.

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|--|--|
| <p>1 I beseche you therfore brethren by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy and exceptable vnto God which is your resonable servynge off God.</p> | <p>I beseke you brethren by the 1 mercyfulnesse of God, that ye geue ouer youre bodies for a sacrifice, that is quycke holy, and acceptable vnto God, which is youre reasonable seruyngge off God.</p> |
|--|--|

2 and fassion nott youre selues And fasshion not youre selues 2  
 lyke vnto this worlde: But be like vnto this worlde, but be  
 ye chaunged [in youre shape,] chaunged thorow the renewynge  
 by the renuyng of youre wittes, off youre mynde, that ye maye  
 that ye maye fele what thyng proue, what thinge that good,  
 that good, that acceptable, and that acceptable, and perfeck wil  
 perfaicte will of God is of God is.

The differences between the editions of 1535 and 1537 are very slight. The following prayers before and after reading the Scriptures were added in the edition of 1537.

*A prayer to be used before reading the Bible: because that when thou goest to study in Holy Scripture thou shouldest do it with reverence, therefore for thine instruction and loving admonition thereto, the reverend father in God Nicholas, bishop of Salisbury, hath prescribed this prayer following taken out of the same:*

O Lord God Almighty which long ago saidst by the mouth of James thine Apostle: If any of you lack wisdom, let him ask it of God . . . Hear my petition for this thy promise sake . . . Have mercy upon me and graciously hear me for Jesus Christ's sake our Lord, which liveth and reigneth with Thee, His Father, and the Holy Ghost, world without end. Amen.

*After the end of any chapter (if thou wilt) thou mayest say these verses following:*

Lead me, O Lord, in thy way, and let me walk in thy truth. Oh let mine heart delight in fearing thy name.

Order my goings after Thy Word that no wickedness reign in me.

Keep my steps within thy paths, lest my feet turn into any contrary way.

The order of the books in Coverdale's Bible is as follows.

#### OLD TESTAMENT.

Genesis,	Ruth,	I Esdras,
Exodus,	I Kings,	II Esdras,
Leviticus,	II Kings,	Esther,
Numbers,	III Kings,	Job,
Deuteronomy,	IV Kings,	Psalms,
Joshua,	I Chronicles,	Proverbs,
Judges,	II Chronicles,	Ecclesiastes,

Canticles,	Hosea,	Nahum,
Isaiah,	Joel,	Habakkuk,
Jeremiah,	Amos,	Zephaniah,
Lamentations,	Obadiah,	Haggai,
Baruch,	Jonah,	Zechariah,
Ezekiel,	Micah,	Malachi.
Daniel,		

## APOCRYPHA.

III Esdras,	Ecclesiasticus,
IV Esdras,	Susannah,
Tobias,	Bel,
Judith,	Manasses,
Rest of the Book of Esther,	I Maccabees,
Wisdom,	II Maccabees.

## NEW TESTAMENT.

Matthew,	Ephesians,	I Peter,
Mark,	Philippians,	II Peter,
Luke,	Colossians,	I John,
John,	I Thessalonians,	II John,
Acts,	II Thessalonians,	III John,
Romans,	I Timothy,	Hebrews,
I Corinthians,	II Timothy,	James,
II Corinthians,	Titus,	Jude,
Galatians,	Philemon,	Revelation.

## CHAPTER VI.

## MATTHEW'S BIBLE.

It will be remembered that Coverdale's Bible was published in A. D. 1535, and the last edition of Tyndale's New Testament, printed in England, about the time he suffered martyrdom at Vilvorde in 1536. In the next year appeared a folio volume containing the Bible, of which the Title, and a brief account are here given. Title:—*The Byble, which is all the Holy Scriptures: in which are containned the Olde and Newe Testament truely and purely translated into Englysh. By Thomas*

*Matthewe.*—Esaye I. “Hearken to ye Heavens, and thou earthe geave eare: for the Lord speaketh,” MDXXXVII.—Set Forth with the Kinge’s most gracyous lycence.—(The royal imprimatur is printed in red letters). Next to the title-page follows, A Dedication to Henry viii., subscribed by “His grace’s faythfull and true subject, Thomas Matthew,” three pages; and A Preface to the Christen Reders. Then follows: A Callender and Almanac for 18 years, beginning 1538, in which are continued as holydays St. Nicholas, St. Lawrence, The Invention and Exaltation of Holy Cross;—An Exhortacyon to the studye of the holy Scrypture, gathered out of the Bible, with the two large flourished initials I. R. at the end;—The Summe and Content of all the Holy Scrypture of the Olde and Newe Testament, and a brief rehearsal of the years passed since the begynnyng of the world, unto this yeare of our Lord, MDXXXVII.—“Genesis to Salomon’s Ballet,” fol. i.—ccxlvii. “The Prophetes in Englysh”; on the reverse of this title is a large wood-cut between the initials R. G. and E. W.—“Esay to Malachi”—fol. i.—xciii., and at the end of Malachi the initials W. T. in large flourished capitals.—The Apocrypha, taken from Coverdale, with the omission of the third book of Maccabees, followed by the New Testament with this title: *The Newe Testament of our Sauour Jesu Christ, newly and dylygentlye translated into Englishe, with annotacions in the margent to helpe the Reader to the understandynge of the Texte. Prynted in the yere of our Lorde God, M. D. XXXVII.* Matthew to Revelation, fol. ii.—cix.—Tables, etc., fol. cx.—cxi. On the last leaf is printed: “The ende of the Newe Testamente and of the whole Byble.—To the honoure and prayse of God was this Byble printed and fyneshed in the Yere of our Lorde God a M. D. XXXVII.—The wood-cuts in the Apocalypse are the same as those used “in the second Dutch (?) edition of Tyndal’s New Testament,” and other engravings were taken from the blocks, which had already

been used in the Lübeck Bible of 1533. There is not in any part of the volume the faintest information as to the place where the book was printed, but as the types are German, and as the initials I. R. are admitted to stand for John Rogers, the first who suffered in the reign of Queen Mary, who lived in the same year (1537) at Wittenberg,\* I conclude, on the same grounds already fully set forth in the chapter on Tyndale, *corroborated by this fact*, that this Bible was printed neither at Antwerp nor Hamburg, but at the mysterious Marlborow, that is, at Wittenberg, by Hans Luft.

A brief account of John Rogers, unquestionably the editor of this Bible, is now in place. Born about 1500, he took the degree of B.A. at Cambridge in 1525, and received an invitation to Christ Church, Oxford, then known as "Cardinal College." About 1534 he became chaplain to the Merchant Adventurers at Antwerp, and there made the acquaintance of Tyndale. Foxe (*Acts and Monuments*, vi. p. 591), says that there he chanced "to fall in company with that worthy martyr of God William Tyndale, and with Miles Coverdale, which both for the hatred they bare to popish superstition and idolatry, and love they bare toward true religion, had forsaken their native country. In conferring with them the Scriptures, he came to great knowledge in the gospel of God, insomuch that he cast off the heavy yoke of popery, perceiving it to be impure and filthy idolatry, and joined himself with them two in that painful and most profitable labour of translating the Bible into the English tongue, which is entitled, 'The Translation of Thomas Matthew.'" Professor Westcott (*l. c.* p. 88) denies this statement of Foxe, and holds that Thomas Matthew is not a pseudonym for John Rogers, surmising that because the former name is given in full at the end of the Ex-

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\* The statement that he went to Wittenberg I have not been able to trace farther than Lewis (*History of Transl. of the Bible*, p. 108).

hortation to the study of Scripture, it designates a real person who probably furnished the money for the work as had been surmised before by Walter, but, if that be so, it is necessary to remove the stubborn fact that in the official record of the apprehension of Rogers he is called: "Johannes Rogers *alias* Matthew."\* In 1537 Rogers married and moved to Wittenberg, and is supposed to have remained there until 1547. Distinguished by many marks of favor under the reign of Edward VI., he was the first martyr in the Marian persecution, being burned alive in Smithfield in February, 1555.

Before examining the translation, it is necessary to state that the initials on the reverse of the title to the prophets, R. G. and E. W. stand for Richard Grafton and Edward Whitchurch, at whose expense the book was printed, which seems to settle the surmised pecuniary aid derived from the mythical Matthews. This is evident from a letter written by Grafton (who subscribes himself "Richard Grafton, *Grocer*"), to Cranmer seeking the protection of the Privy Seal against opposition and unauthorized reprints, in which he says: "But now, most gracious Lord, forasmuch as this work hath been brought forth to our most great and costly labours and charges; which charges amount above the sum of five hundred pounds; and I have caused of the same to be printed to the sum of fifteen hundred bookes complete, which now, by reason that of many this work is highly commended, there are that will, and doth, go about the printing of the same work again, in a

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\* In the sentence of condemnation John Rogers is four times called "Johannes Rogers *alias* Matthew"; and in the Council Register of queen Mary's reign occurs the entry: "John Rogers *alias* Matthew, is ordered to keep his house at Paul's." It is evident that under the circumstances a denial of *historical* statements on mere grounds of conjecture is not a refutation. The *alias* remains unshaken, and until it is satisfactorily removed, Foxe's statement should be upheld. All that make counter-statements are charged with the *onus probandi*. Professor Westcott has slightly modified the view given in the text, but he still states that "Rogers, by the help of an unknown fellow-labourer Thomas Matthew, or simply under this assumed name," etc. (2d ed. p. 68, Lond., 1872).

lesser letter; to the intent that they may sell their little books better cheap than I can sell these great; and so make that I shall sell none at all, or else very few, to the utter undoing of me, your orator, and of all those my creditors, that hath been my comforters and helpers therein." The sum specified was a very large one at the time, and represents at the present value of money not less than £7,500, or \$37,500. The orator was successful every way, and the whole edition was speedily sold. The full particulars relating to the introduction of the volume into England may be read at length in Lewis, Anderson, Westcott, etc.; they embody these facts: that though it is uncertain whether Cranmer knew of the preparation of the work, he gave it a cordial welcome and urged Cromwell with great earnestness to show the book, which he thought a better translation than any he had until then seen, to the king and obtain from him a "license that the same may be sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary, until such time that we the bishops shall set forth a better translation, which I think will not be till a day after doomsday."—How successful Cromwell was is evident from Cranmer's letter of Aug. 13, 1537, in which he thanks him for his good offices in that he "hath not only exhibited the bible . . . to the king's majesty, but also hath obtained of his grace that the same shall be allowed by his authority to be bought and read within this realm." So it would seem that this translation in Matthew's Bible may be called the first Authorized Version of the English Bible, and Coverdale's the second.

"The setting forth of Matthew's Bible," says Foxe, "did not a little offend the clergy, especially the bishops aforesaid (the bishop of Winchester and his fellows), both for the prologues, and especially because in the same book was one special table, collected of the common places in the Bible and the Scriptures for the approbation of the same; and chiefly



about the Supper of the Lord, and marriage of priests, and the mass, which there was said not to be found in Scripture."

The translation itself consists of three distinct elements: 1. The reprints from Tyndale (The Pentateuch and the New Testament); 2. The reprints from Coverdale (Ezra to Malachi and the Apocrypha); 3. A New Translation (Joshua to 2 Chronicles). Strype (*Cranmer* I. p. 117) says after Bale, that Rogers "translated the Bible into English from Genesis to the end of Revelation, making use of the Hebrew, Greek, Latin, German and English copies." The same writer alleges that he "added prefaces and notes out of Luther, and dedicated the whole book to King Henry, under the name of Thomas Matthews by an epistle prefixed, minding to conceal his own name." On the other hand Foxe (*Acts and Monuments*, v. p. 410) says: "In the translation of this Bible the greatest doer was indeed W. Tyndale, who with the help of Miles Coverdale had translated all the books thereof except only the Apocrypha, and certain notes in the margin which were added after. But because the said W. Tyndale in the meantime was apprehended before this Bible was fully perfected, it was thought good . . . to father it by a strange name of Thomas Matthewe. John Rogers at the same time being corrector to the print, who had then translated the residue of the Apocrypha and added also certain notes thereto in the margin; and thereof came it to be called 'Thomas Matthewe's Bible.'"

Many of the particulars in these accounts are already set aside by the facts developed in the papers on Tyndale and Coverdale, and of the remainder it may suffice to say that, leaving aside the mysterious Matthewe, according to the fore-mentioned classification it may be regarded as established that John Rogers was the editor of the whole, and as the literary executor of Tyndale, the third element described as the New Translation is most probably that portion of the Old Testa-

ment which Tyndale was permitted to finish before his death.

The reasons for this supposition are so strong as to amount almost to certainty; and they are admirably illustrated in the following passage from Moulton (*History of the English Bible*, p. 128): ‘There is a Hebrew word (ēlōn) occurring nine times in the Old Testament, which is rendered “plain” in our common Bibles, but which in Tyndale’s Pentateuch is more correctly translated “oak” or “oakgrove” (in Deut. xi. 30, “grove”). We turn to the later passages in which the word occurs, viz., Judg. iv. 11; ix. 6, 37; 1 Sam. x. 3, and find that in each of these passages Matthew’s Bible has “oak.” The curious expression rendered in our Bibles “shut up and left” occurs five times (with slight variations), viz., once in Deuteronomy and four times in the Books of Kings. In Matthew’s Bible the uniform rendering is “prisoned (or *in prison*) and forsaken.” . . . Amongst the musical instruments frequently mentioned in the Old Testament is the tambour or hand-drum, in Hebrew *toph*. Now this word occurs three time in the Pentateuch, five times between Joshua and 2 Chronicles, and nine times in later books,—that is, three times in the part which was certainly Tyndale’s, nine times in Coverdale’s portion, and five times in the books which lie between. In the Pentateuch (Tyndale) the translation is always *timbrel*. In the books from Ezra onwards (setting aside three passages in which entirely different words occur) Coverdale always adopts *tabret*. In the books of which we are now speaking,—Matthew’s Bible has always *timbrel*, never *tabret*—that is, has Tyndale’s rendering and not Coverdale’s.’ It will be admitted by all who duly consider the effect of such an accumulation of minute coincidences, that the probability of Tyndale being the author, and Rogers the editor, of the new translation, amounts almost to certainty, and completely disposes of the inaccurate statements given by un

discerning writers. It is supposed that the manuscript of the translation of the books in question was contained in the packet of papers, which Foxe states that the martyr on the morning of his execution sent to his friend Poyntz. In support of the view here advocated, attention is called to the statement of Westcott that upon examination the "Epistles of the Old Testament" added to Tyndale's New Testament of 1534, which contain several passages from the Pentateuch as well as the Historical Books, exhibit about the same relation to the translation in Matthew as those from the Pentateuch do to Tyndale's published text. This view, it is proper to add here, is also shared by Eadie (*English Bible*, i. 322), and Plumptre ("*Authorized Version*," *Smith's Dict. of the Bible*), although the new pagination beginning with Isaiah (see above) and his account of the whole history of the book is rather imaginary, barring the main circumstance that Gratton and Whitchurch wanted to make their commercial venture remunerative (see Chester, *Life of Rogers*, pp. 29, 425-430), and of which the published letters afford abundant evidence.

It must not be imagined, however, that although the translation of almost the whole of Matthew's Bible is the work of Tyndale and Coverdale, the labors of Rogers were light or unnecessary. They were neither, and from beginning to end the judicious hand of that accomplished scholar is clearly perceptible. The prayer of Manasses in the Apocrypha has been ascribed to Rogers, although he did not translate it from the Greek (not accessible to him), but from the French Bible of Olivetan (1535), and from the same source likewise is taken the Preface to the Apocrypha, the Table of the principal matters contained in the Bible, and for the most part, the Preface to Solomon's Song, the division of the Psalter into five treatises, and a number of notes, to be mentioned more in detail below.

The reason why he preferred Coverdale's version of Jonah to Tyndale's has not been ascertained. The learned and ingenious argument of Walter, prefixed to the reprint of the Prologue in the Parker Society's *Doctrinal Treatises*, etc., of Tyndale, that if there *had* been a version by Tyndale "the editors" (*sic*) of Matthew's Bible, would certainly have used it in spite of the king's dislike of Tyndale, etc., etc., has been completely demolished by the discovery in 1861 by Lord A. Hervey, of a copy of that book translated by Tyndale, which, with the Prologue and Coverdale's version, has been published by Mr. Fry in fac-simile (1863). As this matter is more or less misstated, the reproduction, in this place, of Professor Westcott's collation of the various readings of chapter ii. of that book in both versions may be useful:

<i>Tyndale.</i>	<i>Coverdale (Matthew).</i>
1 <i>bowels.</i>	1 <i>belly.</i>
2 and + <i>he</i> said, <i>tribulation.</i> <i>answered.</i>	2 omits <i>he</i> <i>trouble.</i> <i>heard.</i>
3 + <i>for</i> thou hadst. <i>and</i> all thy w. + <i>and</i> 7th.	3 omits <i>for.</i> <i>yea</i> all thy w. omits <i>and.</i>
5 water. <i>unto.</i>	5 waters. to.
6 + <i>and</i> I went. + <i>on every side</i> for e. <i>and yet</i> thou. Lord. broughtest.	6 omits <i>and.</i> omits <i>on every side.</i> <i>but</i> thou. + <i>O</i> Lord. hast brought.
8 <i>observe.</i> <i>have forsaken.</i> <i>him that was merciful unto them.</i>	8 <i>hold of.</i> <i>will forsake.</i> <i>his mercy.</i>
9 sacrifice + <i>unto thee.</i> <i>that saving</i> c.	9 + <i>do the</i> sacrifice. <i>For why?</i> <i>Salvation.</i>

Westcott adds that, as the collation itself will show, Coverdale's version was not independent of Tyndale's.

In the following example are given first Luther's translation (1532), then the Zürich (1534), followed by Coverdale's version collated with Tyndale's, and the literal rendering of the Hebrew, with which I have collated it. The only difference is in the spelling, which in the former of these folios is notoriously bad.

## JONAH IV. 6.

*Luther (1532).*

*Der Herr aber verschaffte einen Kürbiss, der wuchs über Jona, das er schatten gab über sein heubt, vnd ergetzt ju jnn seinem übel.*

But the Lord provided a gourd, which grew over Jona, that it gave shade over his head, and delighted him in his evil.

*Hebrew.*

And the Lord God prepared a gourd [or the *ricinus*, i. e., *Palma Christi*, Jer. Talm. Heb. interpreters] which grew up above Jona, that it might be shadow over his head, to deliver him from his evil.

*Zürich (1534).*

*Dann der Herr Gott hat jm ein Kikaion\* lassen wachsen, das wuchs über Jona auf, vn macht seinem haupt einen Schatten, das es ju von dem des jm wee thett beschirmpte.*

Then the Lord God caused for him a kikaion † to grow, which grew up over Jona, and made a shadow to his head, that it might shield him from that which hurt him.

*Coverdale.‡*

And the Lord God (om. Tynd.) prepared (as it were add. Tynd.) a wild vine which sprung up over Jonas, that he might have shadow above (over, Tynd.) his head, to deliver him out of his pain.

The preference then of Coverdale's version of Jonah to Tyndale's in Matthew by Rogers (for he seems to have edited the whole) appears somehow to be owing to the influence of Grafton and Whitchurch, who were very diplomatic.

Matthew's Bible appeared in 1537; at that time there had been published besides the New Testament of Tyndale, his

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\* *Kikaion* ist ein *Krut* oder *gewächs*.

† *Kikaion* is an herb or a plant.

‡ The rendering in Coverdale agrees verbatim with two copies of Matthew's Bible (Raynalde and Hyll, 1549, and John Daye and W. Seres [Becke], 1549).

version of the Pentateuch (1531, 1534), of Jonah (1531), and his Epistles from the Old Testament and the Apocrypha (1534). Coverdale's Old Testament and Apocrypha had also appeared. The New Testament in Matthew's Bible generally agrees with Tyndale's edition of 1535.

As an example of the close agreement of Matthew with Tyndale in the Pentateuch, a few verses from Numbers xxiv. are here subjoined in which the differences are only in spelling:

TYNDALE (1531).

15. And he began his parable and sayed: Balam the sonne of Beor hath sayed, and the man that hath his eye open hath sayed,

16. and he hath sayed that heareth the wordes of God and hath the knowledge of the most hye and beholdeth the vision of the allmightie, and when he falleth downe hath his eyes opened.

17. I se him but not now, I beholde him but not nye. There shall come a starre of Jacob and rise a ceptre of Israel, which shall smyte the coostes of Moab and vndermyne all the children of Seth.

18. And Edom shal be his possession, and the possession of Seir shalbe their enimy,es, and Israel shall doo manfully.

19. And out of Jacob shall come he that shall destroye the remnaunt of the cities.

Of the changes introduced into the Pentateuch, Moulton (*l. c.* p. 126) mentions two examples. In Levit. xi. 22, where Tyndale and Rogers agree with Luther in not translating the four words which in the Authorized Version are rendered locust, bald-locust, beetle and grasshopper, the first adds no explanation, while Rogers in Matthew's Bible says that "Arbi, Selaam, Hargol, Hagab, are kyndes of beastes that crepe or scraul on the ground, which the Hebreues themselves do not now a dayes know." At Deut. xiv. 4, 5, in the list of unclean beasts Tyndale calls the last five, the bugle, hart-goat, unicorn, origin and camelion, and the only change introduced in Matthew's Bible is *wild-goat* for *hart-goat*. Eadie states in a note that "bugle" is *Büffel* in Luther, and "origin" *Auerochs*, the lxx. having *ὄρυξ*, and that the

word so rendered is a kind of antelope, adding that "all these terms seem to denote animals of that species." They may have *seemed* so to the good Doctor, but they cannot mislead any one who has not forgotten his Natural History. It is possible that the *Zevi* was an antelope, and that *Orux* also designated one, but *Büffel* is a buffalo, and *Aurochs*, the wild ox.

In the following example are given the versions of Tyndale, Matthew and Coverdale, showing at once the agreements and differences in the first two, and the variations of both from the third.

I KINGS XIX. 5-7.\*

*Tyndale, 1534.*

5. And as he lay and slept under a genaper tree behold an angel touched him and said *thus*: Up and eat. 6. And he looked *up*, and *behold* there was at his head a *cake baken on the coals* and a cruse of water. And he ate and drank and laid him down again. 7. And the angel of the Lord came again the second time and touched him, and said, Up and eat, for thou hast a great way to go.

*Matthew (Tyndale), 1537.*

5. And as he lay and slept under *the* ginaper tree, behold *there came* an angel *and* touched him and said *unto him*, Up and eat. 6. And he looked *about him*, and *see* there was a *loaf of broiled bread* and a cruse of water at his head. And he ate and drank, and laid him down again *to sleep*. 7. And the angel of the Lord came again the second time, and touched him and said Up and eat, for thou hast a *long journey* to go.

*Coverdale, 1535, 1537.*

5. And *he laid him down* and slept under the juniper tree; *and behold the* angel touched him and said unto him *Stand* up and eat. 6. And he looked about him, and behold at his head there was a *bread* baken on the coals and a cruse *with* water. And *when he had eaten and drunken* *he* laid him down again to sleep. 7. And the angel of the Lord came again the second time and touched him and said *Stand* up and eat, for thou hast a great way to go.

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\* The examples and the printing of them are taken from Westcott (*l. c.* pp. 227, 28).

The next specimen relates to the differences between Tyndale and Matthew (Coverdale), showing a verbal agreement of Matthew and Coverdale, and an absolute difference between both and Tyndale, and establishing the fact that Rogers was as particular in preserving the integrity of the one version as well as that of the other.

ISAIAH LI. 6.

*Tyndale.*

My righteousness is nigh, and my salvation shall go out and mine arm shall judge nations and islands shall look for me and shall tarry after mine arm.

*Matthew (Coverdale).*

It is hard by that my health and my righteousness shall go forth, and the people shall be ordered with mine arm. The islands (that is, the Gentiles) shall hope in me and put their trust in mine arm.

The following is a collation of Coverdale (1535), and the faulty Matthew (1549), not for critical purposes, but to indicate the strange character of some Bibles of the period.

ISAIAH LX. 1-3.

*Coverdale (1535).*

And therefore get the vp by tymes, for thy light cometh, & the glory of the Lorde shal ryse vp vpon the. For lo, while the darknesse and cloude couereth the earth and the people, the Lorde shal shewe the light, & his glory shal be sene in the. The Gentiles shal come to thy light, and kynges to the brightnes that springeth forth vpon the.

*Matthew (Raynalde and Hyll, 1549).*

And therfor get the vp betyme for thi light cometh & the glory of the Lord shal rise vp vpon the. For lo, whyle the darckeness and cloud coureth the erth and the people, the lord shall shewe the lyght, & your glory shal be sene in the. The gentyles shalcome to thy lyght and kynges to the brightnes that springeth forthe vpon the.

The change of the pronoun is characteristic of the slovenly execution of this Bible. Some of the notes are very curious and convey information not generally possessed; *e. g.*, the following on ch. lxix. 5:



To brede cockatryse egges, is to go aboute that which is mischeuous and wycked. And to weue the spyders webb, is, to go aboute vayne and tryflynge thynges, whiche are of noo valure: although they seame neuer so excellent vnto the doers—as he that eateth of a cockatryce egg dyeth, so they that delyte in euell worckes, or that consente vnto them shall perish. And yf a man at vnware, treade on theyr egges, and so presse out the cockatryse and be touched, he shalbe kyllled of her: euen so shall the thoughtes of the euell bringe them to death.

v. 6. As no man maketh clothes of the spyders web, so shal wicked worckes enryche no man, nor profyt him in the daye of iudgemente, when we must go in vntoo the feast in the weddyng garment. Matt. xxii. 6.

Those which follow are taken at random from Raynalde & Hyll (marked *Ra.*), and Day and Seres (marked *Da.*). The former are selected at haphazard without much judgment, the latter are those of John Rogers.

Words explained at the end of the Introduction to Exodus. (*Ra.*)

*Albe*, a longe garmente of whyte linnen.

*Boothe*, an house made of bowes.

*Brestlappe*, or brestflap, is soche a flap as thou seest in the brest of a cope.

*Geras*, in weyght as it were an englyshe halpenny or somewhat more.

*Tunicle*, moche lyke the vppermost garment of the deaken.

*Worship*, by worshipping whether it be in the old testament or the new, vnderstand the boweng of a man's self vpon the ground: as we oftymes a we knele in oure prayers) bowe our selues & lye on our armes & handes, wyth our face to the ground.

Exod. xxxv. 25. Gotes hayre is that whych we cal chamblet. (*Ra.*)

— “ “ Bysse is fyne whyte, whether it be sylcks or linnen. (*Ra.*)

2 Sam. vi. 25. Cab was a certen vessel vsed that tyme, as ue nowe use skoutelles or suche lyke. (*Da.*)

Lamentations. (printed with the letters of the Hebrew alphabet).

— ch. ii. 3. Horne here sygnyfyeth strength, pouer, nobylitie and domynion: which al the Lorde by hys just auengement toke from the kyngdome of the Jewes and from Jerusalem. (*Da.*)

- Ezek. xvii. 3. By this great aegle hauynge greate wynges is vnderstand the kyng of Babylon with hys great army.—  
v. 22. By thys braunche vnderstande our ladye, and by the hye cedar tree the trybe of Juda, of whiche she came; by the vppermost twigge is vnderstande Christ, and by the hyll of Syon, is fygured the church.  
(*Da.*)
- Matth. xxiv. 28. Egles are byrdes that fly hygh and feade vpon carion. Wherefore they resorte vnto the dead carkas that lyeth somtyme far from them. It is therfore a mete symplitude to declare that the Christians (whose conuersation is highe in heauen) shall at the laste daye resorte to Christe their fode, from all partes of the worlde.  
(*Da.*)
- 2 Tim. iii. 1. Bishop is as muche to say, as a watchman, an ouer sear, a sear to, or one that taketh heed to. When this man desireth to feade the flocke of Christ, with his holy worde: then desireth he a good worke, and the very office of a bishoppe: but he that desireth honoure, gapeth for lucre, thyrsteth great rentes, seket prehemynence, pomp, dominion: couetheth abonndaunce of all things without wante, reste and hertes ease, castelles, parkes, lordships, erldomes, and desireth not a worke moch lesse, a good worke, and is nothyng lesse then a bishop, as saint Paule doeth here vnderstande a bishoppe. (*Da.*)

Still there are changes, such as those already noted above, and others indicative of advanced scholarship, *e. g.*, the explanation of technical terms in the Psalms, such as Shiggaion, Sheminith, etc. Psalm ii. is printed as a dialogue; in Psalm xiv. the spurious verses are excluded; in Psalm cxix. the letters of the Hebrew alphabet are given at the head of each section; the "Hallelujah" in the last Psalm is rendered "Praise the Everlasting." In "Salomons Ballet" (Canticles) the characters are indicated by rubricated headings. The source of many of these changes has already been pointed out.

It remains to notice the distinguishing feature of Matthew's Bible, namely the marginal notes, a few of which additional

to those marked *Da.* are subjoined; some of them have been traced to Pellican and Luther.

*Selah.* This word after Rabbi Kimchi was a sign or token of lifting up the voice, and also a monition and advertisement to enforce the thought and mind earnestly to give heed to the meaning of the verse unto which it is added. Some will that it signify perpetually or verily.

2 Macc. xii. 44: Judge upon this place whether the opinion hath been to pray for the dead, as to be baptized for them, 1 Cor. xv., which thing was only done to confirm the hope of the resurrection of the dead, not to deliver them from any pain. St. Paul did not allow the ceremony of Christening for the dead, no more doth any place of the canonical scripture allow the ceremony of offering for the dead. Furthermore: This whole book of the Maccabees, and specially this second, is not of sufficient authority to make an article of our faith, as it is before sufficiently proved by the authority of St. Jerome in the prologue of the books called Apocrypha.

St. Matth. i. 18: *Messiah.* It signifieth anointed. Jesus Christ then is the earnest and pledge of God's promise, by whom the grace and favour of God is promised to us with the Holy Ghost, which illumineth, lighteth, reneweth our hearts to fulfil the law.

St. Matth. vi. 34: It is commanded us in the sweat of our face to win our bread; that travail must we daily, diligently, and earnestly do, but not be careful what profit shall come us thereof, for that were to care for tomorrow. We must therefore commit that to God, which is ready to prosper our labours with His blessing, and that abundantly, so that most shall we profit, when we are least careful.

St. John v. 17: That is, my Father keepeth not the Sabbath day, no more do I. But my Father used no common merchandise on the Sabbath, and no more do I.

St. John vi. 33: The word of the Gospel which is Christ, is the true and lively bread of heaven that giveth life to the whole world.

St. James ii. 24: *Justified*, that is, is declared just, is openly known to be righteous, like as by the fruits the good tree is known for good. Otherwise may not this sentence be interpreted. . . .

In the introductory paragraph of this chapter, giving an account of the contents of Matthew's Bible, reference is made to "The Summe and Content of all the Holy Scriptures," etc., it covers twenty-six folio pages, and furnishes in alphabetical

order a vast amount of valuable matter, taken for the most part from Olivetan's French Bible. As the chapters are not broken up into verses, the letters of the alphabet are used to mark annotated passages, and the italics following the chapters in the subjoined examples refer to those passages:

ANGELS. The angels assyste before God, Job xxv. *a*; xxviii. *a*; Dan. vii. *c*; Matth. xviii.; and do minister to men, Ps. civ. *a*; Heb. i. Also they do rebuke sinners, Judg. ii. *a*, and do comforte the afflycte, Gen. xxi. *b*, Lke. xxii. *es*, Dan. vi. *f*. Also they do teach the ignor-aunte, example of ye angel which taught Elijah, what he should say to the seruantes of Ohoziah, 4 Reg. i. *a*, also of Daniel, ix. *f*, also of Joseph, Matth. i., ii. *d*, also of Cornelius, Acts x. *a*, also of Zechariah, Luke i. By the angelles God scourgeth his people, 2 Reg. xxiv., 4 Reg. *g*, Acts vii. *d*.

MERYTE. In lokinge ouer the Byble, as well the newe as the olde Testament, I haue not founde this word meryte. Meryte then is nothyng; for to meryt is to bind God vnto his creatures, and not to obserue the meryte of Jesus Christ, by which only we are saued; not accordynge to oure workes or merytes, but according to his holy purpose and grace, which was geuen vnto vs before al time. 2 Tim. i. *b*, Tit. iv. *b*: it is then by grace that we are saued through fayth, and not of vs, but by the gyft of God to thyntent that none do boast hym selfe, Eph. ii., Rom. iii. For the tribulacyons of thys world, are not worthye of the glorie that shal be shewed vnto vs, Rom. viii. And if we haue pacyence in them, that cometh of God, 1 Cor. iv. Howe then can we glorie that we do meryte that thyng which is none of ours, in as much as God doth and accomplysheth in vs the good wil, Phil. ii.

RELIGION, for obseruing (not of cloister rules), but of thynges ordayned of God, Exo: xii. *d*, Leue. viii. *g*, Numb. xix. *d*, religion for the sect of the Pharises which were proud Ipocrites and ful of ceremonies, of which S. Paul was at the fyrste, Act. xxvi. *b*. Cornelius being captain of the Italians' army, is called a religious man, and yet he had made no monastycall voves, Acts x. *a*. The true religion of the Christen standeth not in the dyuersitye of habytes or of voves; but in visitynge of the fatherlesse and wydowes in their tribulacyons and keepynge a man's selfe pure from the wickedness of this world, James i.

Many of the notes are strongly anti-papal. "One of these notes fixeth us in the year of the edition; *viz.*, Mark i. Upon those words, *What new doctrine is this?* the note in the margin is, 'That that was then *new*, after XV. C. XXXVI. years, is yet *new*. When will it then be old?' This note was made to meet with the common reproach then given to the religion reformed, that it was a *new* upstart religion, and called *the new learning*. Another marginal note was at Matthew xxv., *And the wise answered, Not so, lest there be not enough*, etc., where the note is, 'Note here, that their own good works sufficed not for themselves; and therefore remained none to be distributed unto their fellows:' against works of supererogation, and the merits of saints. And Matthew xvi., *I say unto thee, that thou art Peter: and upon this rock*, etc. The note is, 'That is, as saith St. Austin, upon the confession which thou hast made, knowledging me to be the Christ, the Son of the living God, I build my congregation or church.' And again, *I will give the keys of the kingdom of heaven*. The note is, 'Origen, writing upon Matthew, in his first homily affirmeth, *that these words were as well spoken to all the rest of the Apostles as to Peter*. And proves it, in that Christ, John xx., saith, *Receive the Holy Ghost. Whose sins soever ye remit*, etc., and not *thou remittest*.' And Matthew xviii., *Whatsoever ye bind on earth shall be bound in heaven: and whatsoever ye loose on earth*, etc. Margin, '*Whatsoever ye bind*, etc., is, Whatsoever ye condemn by my word in earth, the same is condemned in heaven. And what ye allow by my word in earth, is allowed in heaven.' These and such like notes and explications, giving offence, no doubt, to the Popish Bishops, when the Bible was printed again (which was in the year 1540) all was left out." \*

The text of the New Testament in Matthew's Bible agrees

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\* Strype, *Memorials of Cranmer*, I., pt. i. p. 472. Oxf. 1848.

in the main with that of Tyndale's Revised edition of 1535, which declares on its title-page that it had been "diligently corrected and compared with the Greek." Professor Westcott, who collated Tyndale's editions of 1534 and 1535 and Matthew of 1537 in St. Mark xvi. and the Epistles to the Romans and Galatians, failed to perceive a characteristic reading of Tyndale, 1535, which does not likewise appear in Matthew, 1537; and shrewdly conjectures that the production in both of the same mistakes points to the use of the same corrected copy of Tyndale, which under the circumstances is very probable. A few passages will make this abundantly clear. The text here used is Tyndale's, 1534, the readings in italics in [ ] are those of 1535.

St. Mark xvi. 11, And when they herde, that he was alyve and he had appered to hyr, they beleved it not. [*And though they heard . . . and had appered . . . yet they beleved not*]. So Matthew, 1537.

—— " 17, And these signes shall folowe them that beleve. [*these THINGS*]. This mistake is also in Matthew.

Romans viii. 15, For ye have no received . . . [*not*]. So Matthew.

—— ix. 16, So lieth it not then in a man's will or cunnyng . . . [*. . . running*]. So Matthew.

—— xiii. 8, For these commaundements . . . [the commaundements be]. Not Matthew.

—— xvi. 5, Lyke wyse grete all the company that is in thy housse. [*. . . the congregation that is in their house*]. So Matthew.

Galatians ii. 2, . . . but apart with them which were counted chefe. [*. . . between ourselves with them . . . .*] So Matthew.

This Bible, which was set forth by royal authority, and a copy of which was ordered to be set up in every church, contains not only annotations more bold and outspoken than Tyndale's, but substantially the obnoxious Prologue to the Romans, which for the greater part is a paraphrase, and sometimes a literal translation of Luther's Preface to the Ro-

mans, of which a Latin version had been published in 1523, with this title: *Præfatio methodica totius Scripturæ in epistola ad Romanos, e vernacula Martini Lutheri in Latinum versa; per Justum Jonam*. This Prologue, which covers seven pages in folio closely printed, is often couched in terms, and throughout breathes a spirit of freedom, intolerable to the Romish clergy and partisans, stands in this Bible, which of course would not have been allowed to circulate, if it had been read by the king or Cranmer. Two passages giving the portions taken from Luther in quotation marks, may serve as specimens:

“And as thou callest him flesh which is not renewed with the Spirit, and born again in Christ, and all his deeds, even the very motions of his heart and mind, his learning, doctrine, and contemplation of high things, his preaching, teaching, and study in the Scriptures, building of churches, founding of abbeys, giving of alms, mass, matins, and whatsoever he doth, though it seem spiritual and after the laws of God; so, contrariwise, call him spiritual who is renewed in Christ, and all his deeds which spring of faith, seem they never so gross, as the washing of the disciples’ feet done by Christ, and Peter’s fishing after the resurrection; yea, and whatsoever is done within the laws of God, though it be wrought by the body, as the very wiping of shoes and such like, however gross they appear outwardly.”

Where God’s word is not purely preached, but men’s dreams, traditions, imaginations, inventions, ceremonies, and superstition, there is no faith; and consequently no spirit that cometh from God. And even where God’s Spirit is not, there can be no good works, even as where an apple-tree is not, there can grow no apples; but there is unbelief, the devil’s spirit, and evil works. Of this, God’s Spirit and his fruits, have our holy hypocrites not once known, neither yet tasted how sweet they are; though “they feign many good works, of their own imagination, to be justified withal, in which is not one crumb of true faith, of spiritual love, or of inward joy, peace, and quietness of conscience”; forasmuch as they have not the word of God for them, that such works please God, but they are even the rotten fruit of a rotten tree.

“The last chapter is a chapter of recommendation, wherein he yet minglith a good monition, that we should beware of the traditions and doctrine of men, which beguile the simple with sophistry and learning that is not after the gospel,” and draw them from Christ, and noosel them in

weak and feeble and (as Paul calleth them in the epistle to the Galatians) in beggarly ceremonies for the intent that they would live in fat pastures and be in authority and be taken as Christ, yea, and above Christ, and sit in the temple of God, that is to wit, in the consciences of men, where God only, his word and his Christ, ought to sit. Compare therefore all manner of doctrine of men unto the Scripture, and see whether they agree or not. And commit thyself whole and altogether unto Christ; and so shall he with his Holy Spirit, and with all his fulness, dwell in thy soul. Amen.

From all that has been said, it follows, that for critical purposes, Matthew's Bible possesses only a relative merit; and yet it is a very important one, as being virtually the basis of the text of the Authorized Version.

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## CHAPTER VII.

### TAVERNER'S BIBLE.

THIS Bible, although published in point of time *after* the Great Bible (April, 1539), yet on account of its close connection with Matthew's, may not inappropriately be considered in this place. It appeared in the same year, and of its editor and translator the account given by one of his descendants, Anthony a Wood, in his *Athenæ Oxoniensis* (I. col. 143) appears to be the most authentic. He was born at Brisley, Norfolk, about 1505, and after some time spent at Benet College (Corpus Christi), Cambridge, entered the Cardinal College, Oxford, under the patronage of Cromwell, or as Eadie says, "as one of the young men selected by Wolsey for his college." He took the degree of B.A. there in 1529. For reading Tyndale's New Testament he and some others were imprisoned in the college cellar, and it is said that he owed his speedy release to his musical skill. About 1530, he "went to an inn of Chancery, near London (Lewis says,



‘Staire Inn,’ that is ‘Stronde Inn’), and thence to the Inner Temple, where his humour was to quote the law in Greek when he read anything thereof.” In 1534 he went to court, became attached to the service of Cromwell, and through his recommendation was appointed in 1537, a clerk of the signet. His proficiency in Greek, it is thought, induced Cromwell to suggest to him the revision of the Bible, which he completed in 1539, and published in folio and quarto, the latter in parts, to enable the poorer class of people, who could not afford to buy the whole, to procure some portion. It was printed in London and allowed to be read in churches. His New Testament likewise was issued the same year in two editions, folio and quarto, and in 12mo in 1540. After Cromwell’s death he was imprisoned for this very work, but soon released and reinstated to the royal favor. In 1551 his Old Testament appeared in the folio Bible, revised by Becke, and printed by Ihon Day. After that period it fell into neglect. In 1552 Edward VI. licensed him to preach, and he is reported to have preached before the king, and elsewhere, dressed in a damask gown, a velvet bonnet, and a gold chain; and, though in retirement during the reign of Mary, he reappeared in the pulpit after the accession of Elizabeth, who greatly favored him, and appointed him in 1569, high-sheriff of Oxfordshire, in virtue of which last office, he added the official sword to his pulpit attire, as appears from what Fuller (*Church History*, ii. p. 459) delivers: “Surely preaching now ran very low, if it be true what I read, that Mr. Tavernour, of Water Eaton, in Oxfordshire, High Sheriff of the County, gave the scholars a sermon in St. Mary’s, with his gold chain about his neck, and his sword by his side, beginning with these words, ‘Arriving at the Mount of St. Mary’s, in the stony stage where I now stand, I have brought you some fine biscuits, baked in the oven of charity, and carefully conserved for the chickens of the church, the sparrows of the Spirit, and the

sweet swallows of salvation.' " (See also Wood, *Athenæ Oxon.*, i. p. 182.) He died July 14, 1577.

Taverner's Bible has certain peculiarities which will now be noted. Its title is as follows: "The most sacred Bible, whiche is the holy Scripture, conteyning the old and new testament, translated in to English, and newly recognised with great diligence after moost faithfull exemplars, by Richard Taverner.—Harken thou heven, and thou earth gyve eare, for the Lord speaketh. Esaie i.—Prynted at London in Fletestrete, at the sygne of the sonne, by John Byddell for Thomas Barthlett.—Cum privilegio ad imprimendum solum.—M. D. XXXIX." After this title follow: "1. A Dedication to the King. 2. An exhortacion to the studie of the holy Scripture, gathered out of the Bible. 3. The summe and content of all the holy scripture bothe of the Olde and New Testament. 4. The names of all the Bokes of the Bible, with the contents of the Chapters. 5. A brief rehearsall declarynge how long the worlde hath endured from the creation of Adam unto this present yeare of our Lord M. D. XXXIX. 6. A Table to fynde manye of the chyefe and pryncypal matters conteyned in the Bible.—The title to the Apocrypha is the same as in Matthew's Bible, 1537.—The Registre thereof, etc.—The Newe Testament of our Sauyour Jesu Christ, translated in to English, and newly recognised with great diligence after moost faythfull exemplars. By Rycharde Taverner.—Pray for us, that the worde of God may hau fre passage and be glorified. 2 Tessa. iii.—Prynted in the yere of our Lorde God, M. D. XXXIX.—The ende of the Newe Testament."

The dedication is manly and outspoken, and contrasts favorably with the fulsome language of previous documents of that sort. He says: "This one thing I dare full well affirm, that among all your majesty's deservings . . . your highness never did any thing more acceptable unto God, more profitable unto the auauncement of true christianity, more

displeasent to the enemies of the same, and also to your grace's enemies, than when your majesty lycensed and wyllled the moost sacred Byble, conteynyng the unspotted and lyvely word of God, to be in the English Tonge set forth to your highness' subjectes . . . . Wherefore the premises well considered, forasmuch as the prynters herof were very desirous to haue the Byble come forth as faultlesse and emendatly as the shortnes of tyme for the recognysing of the same wold require they desyred me, your moost humble seruaunt, for default of a better learned, diligently to overloke and peruse the hole copy, and in case I shold fynd any notable default that neded correction, to amende the same according to the true exemplars, which thing according to my talent I have gladly done. . . .” He understood and fully appreciated the great responsibility and difficulty of the undertaking, saying: “It is a worke of so great difficultie so absolutely to translate the hole Bible that it be faultlesse that I feared it could scare be done of one or two persons, but rather requyred both a deeper conferryng of many learned wittes together, and also a juster tyme and longer leysure.” . . . . “These therefore my simple lucubrations and labours to whom might I better dedicate than unto your, etc. . . . .”

Bale calls this recognition: “*sacrorum biblicorum recognitio seu potius versio nova.*” It is more than an examination and less than a new translation; and bears throughout the marks of his own individuality. The opening chapter of the Bible brings that out very clearly. Gen. i. The fyrst boke of Moses called Genesis or Generation. By the worde all thynges be create of God; of man's creation, rule and sustenance. Margin. Matthew's note: brethed or stered, followed by Taverner's: *Spirite signifveth a breth or styrnge, and is taken somtyme for the wynde, as in the viii of this boke, a; but in this place the moste parte of lerned men understande it of the holy ghost.* Ver. 22. *God blesseth, that is to say, prospereth his creatures.*

His recognition of Matthew's text in this chapter led him to render v. 2 "the Spirit of God was borne upon" (*ferabatur*, Vulgate); v. 7 to change "for it was so" into "and so it was doon" (*Et factum est ita*, Vulgate); v. 11 "that sowe seed" into "that bereth seed" (*afferentem*, Vulgate). The influence of the Vulgate is very pronounced in his renderings of the Old Testament, but not exclusively so, for he often corrects without reference to the Vulgate, which, according to Westcott, was his only help. In Gen. xlix. 6, the older rendering "they houghed an ox" becomes "they threw down the walls of the city" (*suffoderunt murum*, Vulg.), which shows that he knew no Hebrew, and did not consult the Septuagint. The same applies to his bold rendering of the word *Abrech* in ch. xli. 43, "that every person should bow his knee before him"; and to 1 Kings xxi. 21, where he changed "prisoned and forsaken" (Matthew) into "inluse and furthest" in servile imitation of the Vulgate. A correction of the independent sort is that of "chemerim" with a note in Matthew, into "religious persons" at 2 Kings xxiii. 5. His recognition in the Old Testament consisted mainly in suppressing many of Rogers' notes, in correcting his English by the Vulgate, and in endeavoring to give a clear sense (though not always) to the text. His *improvements* in the Old Testament are therefore, with few exceptions, of a very doubtful character. The change of "a curtesye bawlme" (Gen. xliii. 11) into "a quantitie of bawlme," of "by and by" into "forthwith," of "like as" into "like," of "but and if" into "but if," of "neverthelater" into "nevertheless," and of "remnant" into "residue" (Numb. xxiv. 19), may be given as samples of his clearing up the text. In the New Testament, where his knowledge of Greek stood him in good stead, the changes introduced are at once more numerous, and often also felicitous, though sometimes from a desire to adhere closely to the original, he grows obscure, and through

haste he has left uncorrected errors which could not have escaped him, if he had paid greater attention to his work. In St. Matth. i. at Jechonias, Taverner notes: "This Jechonias is otherwise called Jehoiakim, and is the son to Jechonias before mentioned." Ver. 18 he renders "espoused"; and v. 25, "tyll at last she had brought forth her fyrst borne sonne," against Matthew's, "Till she had brought forth her fyrst sonne." In St. Matthew xxi. xxii., Moulton counted forty variations of which one third are retained in the Authorized Version. In ch. xxii. 12, he changed "he was even speechless," into "had never a word to say"; "intreated them ungodly" (v. 6), into "intreated them foully," and "put the Sadducees to silence" (v. 34), into "stopped the Sadducees' mouths." Westcott notes in St. John i. his reading "this," for "the same" (vv. 2, 7), "witness," for "to bear witness" (vv. 7, 15); he renders Tyndale's "verity," by "truth" (v. 14), and "confessed, and denied not, and said plainly," by "confessed, and denied not, and confessed" (v. 20). In his studious endeavor to find Saxon terms, he gave us 1 John ii. 1, "spokesman" for "advocate," and v. 2, coined "mercy-stock" as the equivalent of *ἱλασμός*, in place of Tyndale's and Coverdale's: "he it is that obtaineth grace for our sins." Another example of the same kind occurs, St. Luke xii. 29, where he changed Tyndale's "neither climb ye up on high," into "and be not carried in the clouds." St. John iii. 8, Taverner reads: "the spirit breatheth" and says in a note that "spirit is here taken for wind." Among the errors that he failed to correct are Acts xxvii. 9, which reads in his version as in Tyndale's, "because that he had overlong fasted," and xii. 19: "and commanded the keepers to depart"; and among the obscure places may be mentioned John i. 2, "*all were made by it*"; v. 12, "to be made the sons of God *believing* on his name"; v. 11, "*into* his own"; and v. 15, "he was *firs* ere I *was*." To his regard for the Greek article are due the

renderings, St. John i. 9: "that was *the* true light which . . . coming into . . ."; v. 23, "I am *a* voice of one crying . . ."; and v. 25, "Art thou *the* Prophet?" Gal. v. 27, "Hath the husband."

Quite a number of his words and phrases are retained in the Authorized Version; *e. g.*, St. Matth. xiii. 58, "because of their unbelief"; xviii. 12, "ninety and nine"; xxi. 17, "lodged"; xxiii. 23, "throne"; xxiv. 12, "of many shall wax cold"; xxv. 35, "a stranger"; xxvi. 17, "passover"; 66, "guilty of death"; xxvii. 65, "ye have a watch"; Gal. vi. 16, "the Israel of God"; iv. 20, "I stand in doubt of you."

From Professor Moulton's collation of fourteen chapters of St. Matthew, given in Westcott, *History of the English Bible*, 2d ed. 1872, the following changes have been selected:

## Tyndale, 1534.

## Taverner, 1539.

xiii. 35	similitudes.	parables.
— 45	good.	fair.
xiv. 5	counted.	held.
xv. 2	transgress.	break.
— 18	proceed out of.	come forth of.
— 22	piteously.	sore.
xvi. 3	fashion.	countenance.
xviii. 1	the greatest.	greater.
— 12, 13	ninety and nine.	the fourscore and nineteen.
xix. 9	fornication.	adultery.
— "	breaketh wedlock.	committeth adultery.
xxii. 12	was even speechless.	had never a word to say.
xxiii. 33	damnation.	judgment.
xxiv. 12	and because iniquity shall have the upper hand the love of many shall abate.	and because of the abundance of wickedness the charity of many shall wax cold.
xxv. 35	harbourless.	a stranger (vv. 38, 45).
xxvi. 8	had indignation.	disdained.
— 17	paschal lamb.	passover.
— 66	worthy to die.	guilty of death.

xxvii. 62 followeth Good Friday.

followed the day of preparing the Sabbath.

— 65 Take watchmen.

Ye have a watch.

xxviii. 2 the angel.

an angel.

These examples abundantly illustrate the nature of Taverner's work, and show that though, on the whole, scholarly, it is nevertheless unequal.\*

Several extracts from this Version are given in the conspectus of passages at the end of the Volume.

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## CHAPTER VIII.

### THE GREAT BIBLE.

NEITHER Coverdale's Bible nor Matthew's were, for reasons already sufficiently explained, altogether satisfactory to Cromwell, at whose instance and charge Coverdale undertook the production of a new edition of the Bible on more critical principles, and repaired, accompanied by Grafton, about Lent, 1538, to Paris to superintend as editor that undertaking, for the execution of which Paris was chosen on account of its superior paper and typography. Through Cromwell's influence a license was obtained from Francis I., authorizing Coverdale and Grafton to print and export to England the Latin and the English Bible with the important proviso that they should not print private or unlawful opinions (*Dummodo quod sic imprimetis et excusetis sincere et pie, quantum in vobis erit, citra ullas privatas aut illegitimas opiniones impressum et excusum fuerit*†), which the ecclesiastical authorities would

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\* The Order of the Books in Taverner's version: Genesis . . . The Balet of ballettes.—The Prophets: Isaiah . . . Malachiah.—The Apocrypha: 3 Esdras . . . 2 Maccabees.—The New Testament: Four Gospels. Acts.—The Epistles: 13 of St. Paul 1, 2 St. Peter, 1, 2, 3 St. John, Hebrews, St. James, St. Jude, Revelation.

† The license may be seen in Strype's *Cranmer*, Appendix XXX.

not be slow in discovering. However, matters ran smoothly enough for seven or eight months, and Coverdale, who knew the tender mercies of the Romish fraternity, informed Cromwell in the same letter in which he apprized him of the satisfactory progress of the work (in which Regnault the French printer was associated with them) that "we be daily threatened, and look ever to be spoken withal."\* Three months later he, Grafton, and Grey wrote:

Your work going forward, we thought it our most bounden duty to send unto your lordship certain leaves thereof, specially seeing we had so good occasion, by the returning of your beloved servant Sebastian [Cromwell's cook]. And as they are done, so will we send your lordship the residue from time to time.

As touching the manner and order that we keep in the same work, pleaseth your good lordship to be advertised, that the mark *ſe* in the text signifieth, that upon the same, in the latter end of the book, there is some notable annotation, which we have written without any private opinion, only after the best interpreters of the Hebrews, for the more clearness of the text. This ♀ betokeneth, that upon the same text there is a diversity of reading among the Hebrews, Chaldees, and Greeks, and Latinists; as in a table at the end of the book shall be declared. This mark \* sheweth that the sentence written in small letters is not in the Hebrew or Chaldee, but in the Latin, and seldom in the Greek; and that we nevertheless would not have it extinct, but highly accept it, for the more explanation of the text. This token † in the Old Testament, giveth to understand, that the same text which followeth it, is also alleged of Christ, or of some Apostle in the New Testament. This, among other our necessary labours, is the way that we take in this work; trusting verily, that as God Almighty moved your lordship to set us unto it, so shall it be to his glory, and right welcome to all them that love to serve Him and their prince in true faithful obedience: as is only known to the Lord of heaven, to whom we most heartily pray for your lordship's preservation. At Paris, the 9th day of August. 1538, by your faithful orators.

On the 12th of September they state that the work of the Bible "goeth well forward, and within few months will draw to an end, by the grace of Almighty God."

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\* State Papers, *Cromwell Corr.*, vol. i., No. 108.



Gardiner, bishop of Winchester, had been replaced at this time by Bonner, when still archdeacon of Leicester, as ambassador to France, and as he seems to have been promoted to the episcopate through the influence of Cromwell, it is not difficult to understand why he befriended Coverdale and Grafton, inviting them to dinner and supper, and visiting the "imprinters' house" to partake of "such dinners as the English had, and that to his cost, which, as it seems, he little weighed" (Foxe, ii. 434).

When in December (1538) Coverdale and his associates heard it muttered that an inimical movement was preparing against them, they availed themselves of Bonner's aid to send another portion of the printed sheets to Cromwell "to the intent that if these men proceed in their cruelty against us, and confiscate the rest, yet this at least may be safe by the means of your lordship" (Letters iii., iv., v., vi., vii. to Cromwell, printed in Parker's Society's ed. of *Coverdale's Remains*, pp. 492-97). The dreaded thunderbolt was launched four days later (Dec. 17th) in the shape of an edict of the inquisitor general, issued through Le Tellier, the scribe of the Holy Office, stopping the progress of the work, ordering the printed sheets on hand to be seized, and requiring the printers to appear before his court. Coverdale and his associates thereupon sought safety in flight, and left behind them the printed copies, presses, type, etc. The former were condemned to be "burned in the place Maubert," but as the officers of the inquisition were not loath to condone the offence, for a pecuniary consideration, a convenient haberdasher was found who purchased them as waste paper "to lay caps in," and in that way "four great dry-vats full" were bought up and saved, and along with the presses, types, and workmen removed to England, where the work was speedily resumed and completed; and in April, 1539, this Bible, on account of its large size called the *Great Bible*, was published. A copy of this

first edition, a large folio, printed in black letter, on vellum, is now in the library of St. John's College, Cambridge. It bears this title: *The Byble in Englyshe, that is to saye the content of all the holy Scripture bothe of ye olde and newe testament, truly translated after the veryte of the Hebrue and Greke textes, by ye dylygent studie of dyuerse excellent learned men, expert in the forsayde tongues.*—Prynted by Rychard Grafton & Edward Whitchurch—*Cum privilegio ad imprimendum solum.*—1539.

A very elaborate border, alleged to have been designed by Hans Holbein, encloses this title. From a fullsize copperplate engraving made in 1818, and two fac-simile cuts reduced, before me, is furnished this description: Its actual dimensions of engraved space are  $13\frac{1}{2}'' \times 9''$ . In the highest central space appears in clouds the Saviour with outstretched arms and hands pointing to ecclesiastical groups of descending tableaux on his right, and to a similar series of secular groups on his left; two labels proceed from his mouth, that on his right inscribed with: *Verbum quod egreditur de me non reuertetur ad me vacuum, sed faciet quaecumque volui*, Isa. lv.;<sup>1</sup> and that on his left, with: *Inveni virum iuxta cor meum qui faciet omnes voluntates meas*, Acts xiii.<sup>2</sup> This label extends to the king kneeling, bareheaded, his crown on the ground, and his hands extended, with a label proceeding from his mouth inscribed: *Lucerna pedibus meis verbum tuum*, Psal. cxviii.<sup>3</sup> In the centre, immediately under the Saviour, the king appears again, on his throne, crowned, and the insignia of the garter at his feet. On his right are six clerics, two of them bishops (Cranmer being one of them), their mitres on the ground; on his left six laics (Cromwell

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<sup>1</sup> Isa. lv. 18, "My word that goeth forth from *my mouth*, shall not return unto me void, but shall accomplish that which I please."

<sup>2</sup> Acts xiii. 22, "I have found a man after mine own heart, which shall fulfil all my will."

<sup>3</sup> Ps. cix. 105, "Thy word is a lamp unto my feet."

being one of them), several lords temporal; the king hands to the front personage in each group a clasped volume, inscribed *Verbum Dei*, which is received by both with bended knee. Three scrolls proceed from his mouth, the largest inscribed: *A me constitutum est decretum, ut in universo imperio et regno meo homines tremiscant et paveant Deum viventem*, Danie. vi.;<sup>4</sup> the one going to the clerics: *Hæc præcipe et doce*, 1 Tim. iiij.;<sup>5</sup> and that to the laics: *Quod justum est judicate.*—*Ita parvum audietis ut magnum*, Deut. i.<sup>6</sup> Underneath the receiving group of clerics, stands Cranmer, attended by a chaplain, in pontificals, with his coat of arms at his feet, handing the clasped volume inscribed *Verbum Dei*, to a cleric kneeling, the scroll proceeding from the archbishop reading: *Pascite, qui in vobis est, gregem Christi.* Prima Pe. v.;<sup>7</sup> while in the corresponding compartment on the secular side, appears Cromwell in state attire, with his cap on and his coat of arms at his feet, holding in his right hand a roll of paper, and delivering with his left the clasped volume, inscribed *Verbum Dei*, to a nobleman, while a scroll over his head has the legend: *Diuerse a malo et fac bonum, inquire pacem et persequere eam*, Psalmo. xxxij.<sup>8</sup> The lowest tableau, filling the entire breadth of the page, is occupied by a preacher in his pulpit at the left end of the page, addressing a large congregation of both sexes, and all estates, ages, and conditions of men extending to the right side, exhibiting prisoners looking through the grated windows, all depicted with gestures of grateful joy. The scroll, issuing from the preacher's mouth, is inscribed: *Obsecro igitur primum omnium fieri ob-*

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<sup>4</sup> Dan. vi. 26, "I have made a decree that throughout my realm and kingdom men tremble and fear before the living God."

<sup>5</sup> 1 Tim. iv. 11, "These things enjoin and teach."

<sup>6</sup> Deut. i. 16, 17, "Judge righteous judgment.—Ye shall hear the small as well as the great."

<sup>7</sup> 1 Pet. v. 2, "Feed the flock of Christ which is among you."

<sup>8</sup> Psalm xxxiv. 14, "Depart from evil, and do good; seek peace and ensue it."

*seccrationes, orationes, postulationes, gratiarum actiones, pro omnibus hominibus, pro regibus, etc.*, 1 Timo. ii.,<sup>9</sup> while from every part of the audience proceed labels inscribed: *Vivat rex*, with a group of children in the lower right hand part of the plate, who as well as a group of women near the preacher, shout in English, "God save the King."

The title and frontispiece are followed by:—The names of all the bookes of the Byble, and the content of the chapter of every booke, with the nombre of the leaffe where the bookes begynne.—The Kalendar.—An Almanach for xix yeares.—An exhortacion to the studye of the holy scripture gathered out of the Byble.—The summe and content of all the holy scripture both of the old and newe testament.—A prologue expressynge what is meant by certayn sygnes and tokens that we have set in the Byble.—A descriptyon and successe of the kynges of Juda and Jerusalem, declarynge whan and under what kynges euery prophet lyued. And what notable thynges happened in their tymes, translated out of Hebrue.—Wyth what iudgement the bokes of the Old Testament are to be red.—

[The following passage is characteristic of Coverdale:

The books of the Old Testament are much to be regarded, because they be as it were a manner of foundation, whereunto the New Testament doth cleave and lean, out of the which certain arguments of the New Testament may be taken. For there is nothing shewed in the New Testament the which was not shadowed before in the figures of Moses' Law, and forespoken in the revelations of the Prophets, some things even evidently expressed . . . .]

The first boke of Moses, called in the hebrue Bereschith and in the latyn Genesis, etc.

Like Matthew's Bible the Great Bible is divided into five tomes; the fourth, containing the Apocrypha, has the title:

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<sup>9</sup> 1 Tim. ii. 1, 2, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings," etc.

*The Bookes of Hagiographa.*—The title of the New Testament reads: *The newe Testament in Englyshe translated after the Greke, conteynyng these boke*s, etc. (In the vellum copy in St. John's College Library, Cambridge, the Titles are shorter).—

At the end of the New Testament stands:—A Table to fynde the Epistles and Gospels usually red in the Church after Salisbury use, whereof the first lyne is the Epistle and the other the Gospelle; whose bygynning thou shalt finde in the boke marked with a crosse +, and the end with half a crosse †, conteyned within the letters A. B. C. D., etc.—

Here followeth the Table of the Epistles and Gospels, whych are to be red on diuerse saintes' days in the yeare. They include the following Romish holy days with collects for some of them: St. Nicholas' Day, The Conception of our Lady, St. George's Day, The Invencion of the Crosse, St. Peter and St. Paul's Day, The Commemoracion of St. Paul, The Visitacion of our Lady, Relique Sondaie, St. Margaret's Day, St. Anne's Day, St. Peter's Day ad vincula, The Transfiguration, The Feast of the Name of Jesus, St. Lawrence' Day, The Assumption of our Lady, The Decollation of St. John, The Nativitie of our Ladie, The Exaltation of the Crosse, The Translacion of St. Edward's Day, the King and Confessour, The iiooo Virgins' Day, All Soules' Day, St. Martyn's Day, and St. Katherine's Day.

The ende of the new Testament and of the whole Byble, fynished in Apryll, Anno 1539.

*A dñō factum est istud.* (This is the Lord's doing).

The liberty celebrated in the engraving, was not fulsome adulation, but warranted by the facts of the case. Through Cromwell's influence injunctions were prepared and issued to the Clergy, most probably in September, 1538, of which the second and third are here given verbatim.

*Item*, that ye shall provyde on this side the feast of — next comyng, one boke of the whole Bible of the largest volume in Englyshe,

and the same sett up in summe convenient place within the said churche that ye have the cure of, whereat your parishners may most commodiously resort to the same and rede yt; the charges of whiche boke shal be ratablie born between you the parson, and the parishners aforesaid, that ys to say, the one half by yowe, and the other half by them.

*Item*, that ye shall discourage no man pryvely or apertely from the readinge or hearinge of the same Bible, but shall expresslye provoke, stere, and exhorte every parson to rede the same, as that whyche ys the verye lively worde of God, that every Christen man ys bownde to embrace, beleve, and folowe, yf he loke to be saued, admonyshinge them neverthelesse, to avoid all contention and altercation therein, and to use an honest sobretye in the inquisition of the true sense of the same, and referre the explication of obscure places to men of higher judgment in scripture.\*

The king, moreover, in a declaration appointed "to be read by all curates upon the publishing of the Bible in English," urged the parochial clergy to study it, and charged them to say unto their people: "You shall have always in your remembrance and memories that all things contained in this book is the undoubted will, law, and commandment of Almighty God, the only and straight mean to know the goodness and benefits of God towards us, and the true duty of every Christian man to serve him accordingly. . . . And if at any time by reading any doubt shall come to any of you, touching the sense and meaning of any part thereof, that then (not giving too much to your own minds, fancies and opinions, nor having thereof any open reasoning in your open taverns or alehouses) ye shall have recourse to such learned men as be, or shall be authorised to preach and declare the same. So that avoiding all contentions and disputations in such alehouses and other places . . . you use this most high benefit quietly and charitably every one of you to the edifying of himself, his wife, and family. . . ."†

\* The injunctions may be read in Burnet ii. p. 260.

† Strype, *Cranmer*, ii. 735-6.

It is well known that Bonner set up six Bibles in St. Paul's, and that the free Bible completely revolutionized the habits of the people, as is clear from the following passages: "Englishmen have now in hand in every church and place and almost every man the Holy Bible and New Testament in their mother tongue instead of the old fabulous and fantastical books of the *Table Round*, *Launcelot du Lac*, etc., and such other, whose impure filth and fabulosity the light of God has abolished utterly."\*

"It was wonderful to see with what joy this book of God was received not only among the learner sort and those that were noted for lovers of the reformation, but generally all England over among all the vulgar and common people; and with what greediness God's word was read and what resort to places where the reading of it was. Everybody that could bought the book or busily read it or got others to read it to them if they could not themselves, and divers more elderly people learned to read on purpose. And even little boys flocked among the rest to hear portions of the holy scripture read."†

Turning to the nature of the work itself, and recalling the account of its progress given by Coverdale himself in his letter to Cromwell (given above), it is clear that the Great Bible is a revision of Tyndale, Matthew, and Coverdale, by the original, with the help of Luther's version, the Zürich version, as well as the Latin translations of Sanctes Pagninus (1528) and Sebastian Münster (1534-5) in the Old Testament, and the Latin version of Erasmus (1535) in the New; the text of the Great Bible of 1539, may be described with sufficient accuracy as a Revision of Matthew, that is, of Tyndale, Rogers, and Coverdale, by Coverdale himself.

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\* A summary Declaration of the Faith, Use, and Observations in England (dated 1539). Collier, *Ecc. Hist.*, ii. *Collection of Records*, 47.

† Strype, *Life of Cranmer*, i. p. 92.



Here it is proper to state that the first edition of 1539, was again revised in 1540 (Cranmer), and that there appeared not less than seven editions of the Great Bible in a comparatively brief space, viz., April, 1539; April, July, and November, 1540; May, November, and December, 1541.

The first of these (1539) is properly speaking Cromwell's Bible for which he received the Royal Patent, dated November 14, 1539, conferring on him the sole and unlimited power of licensing the printing and publication of English Bibles for the next five years, as is clear from this extract: "We have therfore appoynted oure right trusty and wel beloved counsellour the lorde Cromwell, keeper of our pryvye seale, to take for us, and in oure name, special care and charge, that no manner of persone or persones within this our realme shall enterprise, attempt, or sett in hand, to print any Bible in the English tonge of any manner of volume, duryng the space of fyve yeres next ensuyng after the date hereof, but only suche as shall be deputed, assignid, and admitted, by the said lord Cromwell. Willing and commanding all maires, shirefes, bailiffes, constables, and all other oure officers, ministres, and subjectes, to be ayding to our said counsailour in the execution of this oure pleasure, and to be conformable in the accomplishment of the same, as shall apperteigne." \*

From Cranmer's connection with this Bible, which seems to begin on the same day, Nov. 14, 1539, it is often called Cranmer's Bible. The edition, in which his Prologue appears for the first time, is that of 1540. An extract from the Prologue will be given below.

The eclectic process in the successive alterations introduced into Coverdale's translations, with the use of additional helps, *e. g.*, Münster in the Old Testament, and Erasmus in the New may be illustrated by examples, which for convenience of reference, have been taken from the works of Professors

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\* Wilkins, *Concilia*, iii. p. 846. Burnet, *Records*, i. pt. ii.



Westcott and Eadie. The arrangement, however, is different, and made solely for the purpose of enabling the English reader, even if he should not be familiar with the languages referred to, to form an independent judgment. The order followed is the historical, which gives us 1. The Hebrew (translated); 2. The Vulgate (with a translation); 3. Luther's version (with a translation); 4. the Zürich version (with a translation); 5. Matthew (Tyndale); 6. Coverdale; 7. Münster (with a translation); 8. The Great Bible. The translations, excepting the Hebrew, are given in italics, and the initials used designate: H., the Hebrew; V., The Vulgate; L., Luther; Z., The Zürich version; Ma., Matthew; C., Coverdale; Mu., Münster; and G., the Great Bible.

JUDGES v. 28-30.

*Vcr. 28.*

- H. The mother of Sisera looked down through the window, and wailed through the lattice.
- V. Per fenestram respiciens ululabat mater ejus, et de coenaculo loquebatur.  
*(His mother, looking back through the window, howled, and spoke from the upper room.)*
- L. Die Mutter Sissera sahe zum fenster aus, und heulete durchs gitter.  
*(The mother of Sisera looked out at the window, and howled through the lattice.)*
- Z. Seyn mutter sach zum fenster ausz, vund schrey mit klag durchs gätter.  
*(His mother looked out at the window, and shouted with plaint through the lattice.)*
- Ma. Through a window looked Sisera's mother, and howled through a lattice.
- C. His mother looked out at the window, and cried piteously through the trellis.
- Mu. Per fenestram prospexit et vociferata est mater Siseræ, per cancellos inquam.  
*(The mother of Sisera looked out through the window, and screamed, through the lattice, I say.)*
- G. The mother of Sisera looked out at a window, and cried through the lattice.

- H. Why delayeth his chariot in coming? Why linger the paces of his chariots?
- V. Cur moratur regredi currus ejus? Quare tardaverunt pedes quadrigarum ejus?  
*(Why delayeth his chariot to come back? wherefore have been retarded the feet of his four-horse chariots?)*
- L. Warum verziehet sein Wagen dass er \* nicht kommt? Wie bleiben die Räder seiner Wagen so dahinten?  
*(Why delayeth his chariot that he doth not come? How do the wheels of his chariots stay so behind?)*
- Z. Warumb bleibet sein wagen so lang aussen das er\* nit kompt? Warumb verziehend die reder seines wagens?  
*(Why stayeth his chariot out so long, that he cometh not? Why delay the wheels of his chariot?)*
- Ma. Why abideth his chariot so long that it cometh not? Why tarry the wheels of his wagons?
- C. Why tarrieth his chariot out so long that he cometh not? Wherefore do the wheels of his chariot make so long tarrying?
- Mu. Quare moratur currus ejus venire? ut quid morantur vestigia quadrigarum ejus?  
*(Why delayeth his chariot in coming? why are the steps of his four-horse chariots delaying?)*
- G. Why is his chariot so long a coming? Why tarry the wheels of his carts?

*Ver. 29.*

- H. The wise of her noble ladies answered her: yea she made answer to herself:
- V. Una sapientior cæteris uxoribus ejus hæc socruī verba respondit.  
*(One wiser than his other wives answered these words to her mother-in-law.)*
- L. Die weisesten unter seinen frauen antworteten, da sie ihre klage-worte immer wiederholte:  
*(The wisest among his wives answered, while she was ever repeating her words of complaint:)*
- Z. Die weysect vnder seinen frawen antwurtet vñnd sprach zu jñ:  
*(The wisest among his wives answered, and said to her [him†].)*
- Ma. The wisest of her ladies answered her, yea and she answered her own words herself:

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\* *Er* may relate to chariot or to Sisera, *Wagen* being masculine.

† *Jñ* is clearly a mistake.

C. The wisest among its ladies answered and said unto her:

Mu. Sapientes quæque dominæ respondebant illi, quin et ipsa sibi ipsi reddebat verba.

*(All the wise ladies answered her, yea she answered the words to herself.)*

G. All the wise ladies answered her, yea and her own words answered herself:

*Ver. 30.*

II. Shall they not find and divide the spoil? A maiden, two maidens to the head of a warrior; the spoil of dyed garments for Sisera, the spoil of dyed garments of embroidery, dyed garments of double embroidery for the neck of the captured (maidens).

V. Forsitan nunc dividit spolia, et pulcherrima feminarum eligitur ei; vestes diversorum colorum Siserae traduntur in prædam, et supellex varia ad ornanda colla congeritur.

*(Perhaps he now divideth the spoil, and the fairest of the women is chosen for him; garments of divers colors are delivered unto Sisera for booty, and variegated stuff for neck ornament is collected.)*

L. Sollen sie denn nicht finden und theilen den Raub, einem jeglichen Mann eine Metze oder zwei zur Ausbeute, und Sissera bunte gestickte Kleider zur Ausbeute, gestickte bunte Kleider, um den Hals zur Ausbeute?

*(Shall they then not find and divide the prey, to each man a maiden or two for spoil, and to Sisera variegated embroidered garments for spoil, embroidered variegated garments round the neck for spoil?)*

Z. Sollend sy nit finden vnd ausztheilen den raub, cyn yeglichen mann eyn schöne mätzen oder zwei zur auszbeüt, vnd Sissera bundte gestickte kleyder zur auszbeüt, gestickte bundte kleyder vmb den halsz zur auszbeüt?

*(Verbatim, in the Swiss dialect, like Luther's version, which it is.)*

Ma. Haply they have found and divide the spoil: a maid, yea two maids, for a piece: a spoil of diverse colours for Sisera, a spoil of divers colours with brodered works for the neck of a prey.

C. Should they not find and divide the spoil, unto every man a fair maid or two for a prey, and party coloured garments of needle-work to Sisera for a spoil, party coloured garments of needle-work about the neck for a prey?

Mu. Certe invenerunt, dividunt spolia: est puella vel duæ puellæ cuilibet viro: habet Sisera prædam vestium coloratarum, prædam inquam

vestium vario tinctarum colore et quæ acu pictæ sunt: vestem discolorem et acu pictam, quæ priori competit in spoliolum distributione.

(*Surely they have found, they divide the spoils; a maid, or two maids to every man; Sisera hath the booty of dyed garments, the booty I say of garments dyed with various colours and embroidered: a variegated embroidered garment, which is fit for a superior in the distribution of the spoils.*)

G. Surely they have found, they divide the spoils. Every man hath a damsel or two. Sisera hath a prey of divers coloured garments, even of a prey dyed with sundry colors, and that are made of needle work, raiment of divers colours and of needlework, which is meet for him that is chief in distributing of the spoils.

This collation shows exactly where the different translators found their renderings, and proves, I think, that while Coverdale consulted the Hebrew, the influence of Luther determined his rendering in his first version, and that of Münster in the text of the Great Bible. It likewise shows the superiority of Münster's version to the Vulgate, and his failure to catch the sense of the very difficult last clause of verse 30, where Luther was on the right track, and Münster made a blunder, which Coverdale adopted.

The second example is Eadie's collation of Psalm xxiii., in everything except the translation of the Hebrew placed at the head of each separate verse; the references and italics are Eadie's, but the arrangement differs from his. The bracketed matter is added. The Hebrew is in small capitals.

V. 1. THE LORD IS MY SHEPHERD, I SHALL NOT WANT.

*Coverdale.*

*Great Bible (1539).*

The Lorde is my shepherde,<sup>1</sup> I can want nothinge.

The Lorde is my shepherde,  
*therefore*<sup>2</sup> I can want nothing.

V. 2. HE SHALL CAUSE ME TO LIE DOWN IN GREEN PASTURES, HE SHALL LEAD ME TO (OR BY) WATERS OF QUIETNESS.

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<sup>1</sup> Coverdale has not translated the "darumb" of the Zürich Bible, but follows the Vulgate and Luther. [They use the third person of the verb.] <sup>2</sup> Ideo, Münster.

He *fedeth*<sup>3</sup> me in a greene pasture & ledeth me to a *fresh water*.<sup>4</sup> He *shall*<sup>5</sup> fede me in a grene pasture, & leade me *forthe* *besyde*<sup>7</sup> the *waters of comforte*.<sup>8</sup>

V. 3. HE SHALL REFRESH MY SOUL, HE SHALL LEAD ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE.

He *quickeneth* my soule<sup>9</sup> and bringeth me forth in the waye of righteousnes for his names sake. He *shall converte*<sup>10</sup> my soule & bryng me forth in the *pathes*<sup>11</sup> of ryghteousnes for hys names sake.

V. 4. EVEN IF I WALK IN THE VALLEY OF THE SHADOW OF DEATH, I SHALL NOT FEAR EVIL, FOR THOU ART WITH ME, THY STAFF AND THY PROP, THEY WILL COMFORT ME.

Though I shulde walke *now*<sup>12</sup> *in*<sup>13</sup> the valley of the shadowe of death, *yet*<sup>14</sup> I feare no euell, for thou art with me; thy staffe & thy shepe-hoke *comfort*<sup>15</sup> me. *Yee*<sup>16</sup> though I walke *thorow*<sup>7</sup> ye valley of the shadow of death, I will fear *no euell*,<sup>18</sup> for thou art with me, thy rodde & thy staffe comforte me.

V. 5. THOU WILT SPREAD BEFORE ME A TABLE IN THE PRESENCE OF MINE ADVERSARIES, THOU WILT ANOINT MY HEAD WITH OIL, MY CUP IS ABUNDANCE.

Thou preparast a table before me *agaynst mine enemies*;<sup>19</sup> thou anoyntest my heade with oyle, and *fyllest my cuppe*<sup>20</sup> full. *Thou shalt prepare*<sup>21</sup> a table before me *agaynst them that trouble me*,<sup>22</sup> thou *hast*<sup>23</sup> anoynted my head with oyle, & my *cuppe shalbe full*.<sup>24</sup>

V. 6. ONLY GOODNESS (=happiness) AND MERCY WILL FOLLOW ME ALL THE DAYS OF MY LIFE, AND I SHALL REMAIN IN (OR PERHAPS RETURN TO) THE HOUSE OF THE LORD AS LONG AS I LIVE (literally LENGTH OF DAYS).

Oh let thy louying kyndness & mercy folowe me all the dayes off my life *that I maye dwell*<sup>25</sup> in the house off the Lorde for euer. *But*<sup>26</sup> (thy) louynge kyndnes & mercy *shall*<sup>27</sup> folowe me all the dayes of my lyfe, *I will dwell*<sup>28</sup> in the house of the Lord for ever.

3 Er weidet mich, Luther and the Zürich. 4 After Luther. 5 Accubare faciet, Münster. 6 Deducet 7 Juxta, Münster. 8 Aquas refrigerii, Münster. 9 Er quicket, Zürich and Luther [denotes in German, to refresh.] 10 Convertet, Pagninus. 11 In semitis, Münster. 12 Schon, Luther, Zürich. 13 In, Vulgate and Zürich. 14 Doch, Zürich. 15 Future in Hebrew. 16 Etiam, Pagninus, Münster. 17 Per, the same. 18 Malum, the same [against mala, Vulgate. But that proves nothing, as the two English versions agree except in the tense of the verb]. 19 contra, Pagninus. 20 füllest, Zürich. 21 præparabis, Münster and Pagninus. 22 Adversus eos, Münster. 23 Münster and Pagninus. 24 Satorum, the same. 25 Vulgate and Zürich. 26 Veruntamen, Münster and Pagninus. 27 Sequitur, the same. 28 Morabor, the same. "And I will dwell," being in the edition of 1540.

The influence of Münster is undeniable not only in these passages, but in the others produced by Westcott and Eadie. The manner in which Coverdale successively corrected his own work is strikingly brought out in the former's collation of Isaiah liii., where the text of Coverdale (Matthew) is compared with Cromwell's edition of 1539, and Cranmer's of 1540, with the Zürich version and Münster's translation. A single clause may suffice to bring this out very clearly.

V. 5. Coverdale (Matthew): *a.* For the pain of our punishment *b.* shall be laid upon him, *c.* and with his stripes shall we be healed.

*a.* (1539):—pain of our punishment (*die busz unserer straaß. Zürich.*)

(1540):—chastisement of our peace (*castigatio pacis nostræ. M.*).

*b.* (1539):—shall be laid (*wirt jm auffgelegt. Z.*).

(1540):—was laid (*uit . . . super. M.*).

*c.* (1539):—shall we be healed (*werdent wir gesund. Z.*).

(1540):—are we healed (*medicatum est nobis. M.*).

Two or three more examples, collated by Eadie, lead to the same result:

#### PROVERBS XVII. I.

1539. Whoso hath pleasure to sowe dyscorde, pycketh a quarrell in every thyng (after the Zürich).

1540. He accompanieth hym selfe with all steadfast and helthsome doctryne, that hath a fervent desyre to it, and is sequestrate from companye.

(Münster: *Qui in votis est et quærit sequestrari, hic immiscet se omni solidæ et sanæ* [*doctrinæ*].)

#### ECCLES. XI. 5.

1539. As thou knowest not the waye of the wynde, nor how the bones are fylled in a mother's wombe.

1540. As thou knowest not the waye of the spirit howe he entred into the body beinge yet in a mother's wombe.

(Münster: *Sicut tu nescis qua via (ingrediatur) spiritus in corpusculum cum adhuc est in utero pregnantis*).

#### ZECHARIA IX. 16.

1539. For the stones of his sanctuary shal be set vp in his lande.

1540. Ffor as precious stones of a dyademe they shall be sett vp ouer his lande.

(Münster: *Quia ut lapides coronæ elevabuntur super terram ejus*.)

And the following from the New Testament. In the first set the influence of Erasmus is very pronounced. The examples are those taken by Canon Westcott, and Professor Eadie from the list of variations in Mr. Francis Fry's *A Description of the Great Bible*, etc., London, 1865, which exhausts the subject, and is a marvel for minute and scrupulous accuracy.

## ROM. I. 25.

1539. which is blessed forever.  
 1540. which is to be praised forever.  
 (E.: qui est laudandus in secula).

## ROM. V. 15.

1539. which . . . was given by one man . . .  
 1540. which . . . was of one man . . .  
 (Erasmus: quæ fuit unius hominis).

## PHIL. I. 23.

1539. is much better.  
 1540. is much and far better.  
 (E.: multo longeque melius est.)

## REV. XVI. 9.

1539. repented not.  
 1540. repented not of their evil deeds.  
 (E.: neque egerunt scelerum pœnitentiam.)

## REV. XXII. 6.

1539. The Lord God of saints and prophets.  
 1540. The Lord God of the holy prophets.  
 (E.: Dominus Deus sanctorum prophetarum.)

## ST. JAMES I. 13.

1539. For God cannot tempt with evil, because he tempteth no man.  
 1540. For as God cannot be tempted with evil, so neither he himself tempteth any man.  
 (E.: Nam Deus ut malis tentari non potest, ita nec ipse quemquam tentat.)

There is a complete theological somersault in the rendering of 1539, answering to the Vulgate's: "Deus intentator malorum est," to the Erasmian rendering of 1540, which

takes ἀπειράβτος κακῶν passively (retained in A. V., 1611, and in the Wesminster, with the marginal note, “Gr., *evil things*”).

In the next set the revision returns with Erasmus to the Vulgate.

## ROM. IV. 25.

1539. For to justify us.

1540. For our justification.

(Vulgate: Propter justificationem nostram.)

## GAL. I. 10.

1539. Do I now speak unto men or unto God? either go I about to please . . .

1540. Do I now persuade men or God? either do I seek to please . . .

(Vulgate: Modo enim hominibus suadeo, an Deo? an quæro hominibus placere?)

## I TIM. III. 16.

1539. . . . was beleued on erth . . .

1540. . . . was beleued on in the worlde.

(Vulgate: creditum est in mundo).

In addition to the influence of Erasmus, that of the Complutensian Polyglot was very great. In Revelation alone ninety textual changes were made on its authority; *e. g.*,

x. 6. 1539 omits the entire clause, which in that of  
1540 reads (*and the earth and the things that therein are*).

xxi. 16. 1539. measured the city with the reed.  
1540. measured the city with the (*golden*) reed.

xxii. 9. 1539. the sayings of this book.  
1540. the sayings of (*the prophecy of*) this book.

In addition to these, the following changes are very remarkable, and to be explained on the same principle:

	1539 ( <i>Cromwell</i> ).	1540, April ( <i>Cranmer</i> ).
Joshua xiv. A.	gaue them their enheritance by lotte, as the Lord commaunded.	distributed to them. By lotte they receaued their possessions as the Lord commaunded.



Psalm xxviii. B.	For they regarde not the worckes of the Lorde.	For they regarde not in ther mynde the worckes of the Lorde.
Prov. xviii. A.	Who so hath pleasure to sowe dyscorde, pycketh a quarell in euery thyng.	He accompanieth hym selfe with all steadfast & helthsome doctryne, that hath a feruent desyre to it and is sequestrate from companye.
Ecclesiastes xi. A.	Sende thy vitayles ouer the waters, and so shalt thou fynde them after many dayes.	Lay thy brede vpon weate faces, & so shalt thou finde after many dayes.
Isaiah ii. B.	they go farre beyonde theyr fathers.	they go farre beyond the east countries.
— iii. D.	brusses, and headbandes.	brooches and headbandes.
— —	glasses and smockes.	glasses and cypresses.
— xxxviii. B.	in my beast age.	when myne age was short- ened.
Jeremiah xi. D.	I am (as a meke lambe).	I am (as a meke lambe an oxe).
Joel i. D.	O what a syghynge make the euell?	O what a syghynge make the kyne?
Nahum ii. A.	His archers are well deck- te and trimmed.	and his spere shaftes are soked in venim.
Romans i. A.	that are called of Jesu Christ.	the electe of Jesu Chryst.
— C.	which is blessed for euer.	which is to be prayed for euer.
— xvi. B.	whych wemen labour in the Lorde.	whych labour in the Lorde.
Ephesians iii. C.	all generacyons from tyme to tyme.	all ages worlde without ende.
James i. B.	for God cannot tempte vn- to euyll, because he tempt- eth no man.	for as God can not be tempted with euill, so ne- ther he hymselfe tempt the eny man.
2 Peter ii. C.	exercysed with couetous- nes.	exercysed with robrie.*

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\* Francis Fry, *A Description of the Great Bible*, etc., London, 1865.

Coverdale was doubtless also the editor of the Great Bible of 1540 (Cranmer's), for Fulke in his *Defence of the Translations of the Bible* (Parker Soc. ed. p. 68) distinctly calls the Bible of 1562, which was a reprint of 1540, "Master Coverdale's Bible."

The prologue written by Cranmer, is marked by great sagacity and earnestness. It begins: "Concerning two sundry sorts of people, it seemeth necessary that something be said in the entry of this book, by way of a preface or prologue; whereby hereafter it may be both the better accepted of them which hitherto could not well bear it, and also the better used of them which heretofore have misused it. For truly some there be which be too slow, and need the spur; some other seem too quick, and need more of the bridle. Some lose their game by short shooting, some by overshooting. Some walk too much on the left hand; some too much on the right. In the former sort be all they that refuse to read, or to hear read, the Scripture in the vulgar tongue; much worse they that let also, or discourage the other from the reading or hearing thereof. In the latter sort be they which, by their inordinate reading, indiscrete speaking, contentious disputing, or otherwise by their licentious living, slander and hinder the word of God most of all other, whereof they would seem to be the greatest furtherers. These two sorts, albeit they be most far unlike the one to the other, yet they both deserve in effect like reproach. Neither can I well tell, whether of them I may judge the more offender, him that doth obstinately refuse so godly and goodly knowledge, or him that so ungodly, and so ungoodly abuseth the same." After a defence of the English translations; and a long extract from Chrysostom favoring the reading of the Bible, Cranmer resumes thus: "Therefore, in few words, to comprehend the largeness and utility of the Scripture, how it containeth fruitful instruction and erudition for every man,

if anything be necessary to be learned, of the Holy Scripture we may learn it. If falsehood shall be reproved, thereof we may gather wherewithal. If anything is to be corrected and amended; if there need any exhortation or consolation, of the Scripture we may well learn. In the Scriptures be the fat pastures of the soul; therein is no venomous meat, no unwholesome thing: they be the very dainty and pure feeding. He that is ignorant shall find there what he should learn. He that is a perverse sinner shall there find his damnation to make him to tremble for fear. He that laboureth to serve God shall there find his glory, and the promise of eternal life, exhorting him more diligently to labour. . . . . Wherefore I would advise you all, that come to the reading or hearing of this Book, which is the Word of God, the most precious jewel, and most holy relic that remaineth upon earth, that ye bring with you the fear of God, and that ye do it with all reverence, and use your knowledge thereof not to vain glory of frivolous disputation, but to the honor of God, increase of virtue, and edification both of yourselves and others. . . . .” After a long extract from Gregory Nazianzen on those who do not considerably read and study the word of God, he concludes thus: “Every man that cometh to the reading of this Holy Book ought to bring with him first and foremost this fear of Almighty God; and then, next, a firm and stable purpose to reform his own self according thereunto; and so to continue, proceed, and prosper from time to time; showing himself to be a sober and fruitful hearer and learner. Which if he do, he shall prove at length well able to teach, though not with his mouth, yet with his living and good example; which is sure the most lively and effectuous form and manner of teaching. He that otherwise intermeddleth with this Book, let him be assured that once he shall make account therefore, when he shall have said to him, as it is written in the prophet David, ‘Peccatore dicit Deus,’” etc.

This edition of the Great Bible, which is properly Cranmer's Bible, is a further revision of Coverdale of the edition of 1539, and has the following title:

*"The Byble in Englyshe, that is to saye the content of al the holy scripture, both of the olde, and newe testament, with a prologe therinto, made by the reverende father in God, Thomas, archbysshop of Cantorbury. This is the Byble apoynted to the use of the churches. Prynted by Richard Grafton.\* Cum privilegio ad imprimendum solum, M. D. XL."* The colophon reads: "The Ende of the newe Testament, and of the whole Byble, fynished in Apryll, anno M. CCCCC. XL. *A Domino factum est istud.*"

Although a revision, the changes introduced by Coverdale chiefly from Münster in the Old Testament, and from Erasmus in the New, are not always improvements, as may be seen by reference to the examples already given above.

This seems to be the proper place for stating that this Bible, of which six editions were published between April, 1540, and December, 1541 (see above), was the Authorized Version for twenty-eight years,—and, according to Eadie, "in the strict sense it is the only Authorized Version still, for the Bishops' Bible and the present" [1611] "never had the formal sanction of royal authority."

It is unquestionably inferior to Matthew's Bible as to translation, and objectionable, on account of numerous paraphrastic and supplementary clauses drawn from the Vulgate, of which the following are specimens:

Gen. iv. 8, Cain spake with Abel hys brother [let us go furth].

Josh. ii. 11, As we hearde these thynges [we were sore afraied, &] our heartes dyd fainte.

Judg. ix. 49, so that [with smoke and fyre] all the men of the tower of Sichem were slayne.

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\* Another edition (April, 1540,) with the same title has the name of Edward Whit-  
church as the printer.

Psalm xxix. 1, Syng unto the Lorde, O ye mightie [brynge younge rammes unto the Lorde] ascrybe unto the Lorde worshippe and strengthe.

This is a most remarkable rendering, as the reader will perceive by perusing the following translations:

The Hebrew original reads: "Give unto the Lord, ye sons of the gods [*i. e.* ye angels], give unto the Lord glory and might," translated by the LXX: "Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams, bring unto the Lord glory and honor," and in the Vulgate: "Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams, bring unto the Lord glory and honor."

Psalm cxxxii. 4, nor mine eye lyddes to slomber [nether the temples of my heade to take anye rest].

Acts v. 15, That the shadow of Peter myght shadowe some of them [and that they myght all be deluyered from their infirmities].

Romans v. 2, The glory [of the chyl dren] of God.

Galatians v. 13, but by loue [of the sprete] serue one another.

The whole of the Book teems with these curious and objectionable additions, showing very plainly the indecision and dependence, that is to say, the want of independent scholarship on the part of Coverdale. Sometimes whole verses, *e. g.* two long ones at the end of Prov. v. are added; here is one added to Prov. x. 4 [whoso regardeth leasynge fedeth the wynde, and doth but followe byrdes that have taken their flight]; and another to Acts xiv. 7 [& all the multitude was moued at their doctryne, but Paul and Barnabas taryed styll at Lystra], after a gloss which crept into the Vulgate, where it continues in the Sixtine edition of 1590.

The Great Bible (Cranmer's) has given to the Book of Common Prayer its Psalter, which in some respects is better adapted to liturgical uses than that in the Authorized Version. The latter follows more closely the Hebrew, while the former,

from the eclectic character of its composition, and the freedom of its arrangement was considered "to be more smooth and fit for song." Proctor (*Hist. of Common Prayer*, p. 215), from whom the last citation is taken, commits three errors in one sentence, alleging that the version used in the Psalter is the old translation of the Bible, that of Tyndale and Coverdale (1535) and Rogers (1537) which was revised by Cranmer (1539), there being no such Bible in 1535, and the revision being made not by Cranmer but by Coverdale, and that not in 1539 but in 1540. A note added to "the order how the Psalter is appointed to be read" in the English Book of Common Prayer says that "the Psalter followeth the Division of the Hebrews, and the Translation of the Great English Bible, set forth and used in the time of king Henry the Eighth, and Edward the Sixth." This selfsame translation is referred to in the first Prayer Book of Edward the Sixth (1549), and it has never been changed. When at the last revision of the Prayer Book in 1662 the Epistles and Gospels were taken from the New Version, the hold which Coverdale's version of the Psalter had upon the public mind was found to be too strong to venture upon the innovation. "It was found," says Westcott (*History*, p. 294), "it is said, smoother to sing; but this is not a full account of the matter, and it cannot be mere familiarity which gives to the Prayer Book Psalter, with all its errors and imperfections, an incomparable tenderness and sweetness. Rather we may believe that in it we can yet find the spirit of him whose work it mainly is, full of humility and love, not heroic or creative, but patient to accomplish by God's help the task which had been set him to do, and therefore best in harmony with the tenour of our own daily lives."

As in the Prayer Book Version the Titles of the Psalms and other matters are omitted, a few curiosities of that Version in Cranmer's Bible may here be supplied: Michtham (Ps. xvi.

and elsewhere) is rendered "the badge of armes of David," Maschil, "instructyon in the chauntes or melodyes." The chief musician is called The Chaunter; or the psalm is inscribed to him as "to him that excelleth in songs of musick, or on Gittith," etc., or "to him that excelleth among the lylies," Ps. xlv. The inscription of Ps. xxvi. reads: "A Psalm of David [afore he was embalmed]"; and the title of Ps. xxix: "A Psalm of David at the perfourmyng of the Tabernacle."

A synoptical presentation of a few passages from the Prayer Book Version and that of the Authorized Version will be found interesting and suggestive.

*Prayer Book.**Authorized Version.*

Ps. xix. 2.	One day telleth another; and one night certieth another.	Day unto day uttereth speech; and night unto night sheweth knowledge.
— 4.	Their sound is gone forth into all lands: and their words into the ends of the world.	Their line is gone out through all the earth: and their words to the ends of the world.
— 7.	the testimony of the Lord is sure, and giveth wisdom unto the simple.	the testimony of the Lord is sure, making wise the simple.
— 12.	Who can tell how oft he offendeth:	Who can understand his errors?
— 13.	so shall I be undefiled and innocent from the great offence.	Then shall I be upright, and I shall be innocent from the great transgression.
ii. 11.	Serve the Lord in fear: and rejoyce unto him with reverence.	Serve the Lord with fear: and rejoyce with trembling.
xii. 5.	Now for the comfortless troubles' sake of the needy: and because of the deep sighing of the poor,	For the oppression of the poor, for the sighing of the needy,
— 6.	I will up, saith the Lord: and I will help every one from him that swelleth against him, and will set him at rest.	now will I arise, saith the Lord; I will set him in safety from him that puffeth at him.

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| xxvii. 4.    | One thing have I desired of the Lord, which I will require:<br>even that I may dwell in the house of the Lord all the days of my life,<br>to behold the fair beauty of the Lord, and to visit his temple. | One thing have I desired of the Lord, that will I seek after:<br>that I may dwell in the house of the Lord all the days of my life,<br>to behold the beauty of the Lord, and to enquire in his temple. |
| xlv. 5.      | Good luck have thou with thine honour:<br>ride on, because of the word of truth, of meekness, and righteousness:<br>and thy right hand shall teach thee terrible things.                                  | And in thy majesty ride prosperously because of truth and meekness and righteousness;<br><br>and thy right hand shall teach thee terrible things.  |
| lxii. 9.     | As for the children of men, they are but vanity:<br>the children of men are deceitful upon the weights,<br>they are altogether lighter than vanity itself.  | Surely men of low degree are vanity, and men of high degree are a lie:<br>to be laid in the balance, they are altogether lighter than vanity.  |
| lxxviii. 17. | He brought water out of the stony rock:<br>so that it gushed out like the rivers.   | He brought streams also out of the rock:<br>and caused waters to run down like rivers.   |
| cxxvii. 2.   | It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness:<br>for so he giveth his beloved sleep.   | It is vain for you to rise up early, to sit up late to eat the bread of sorrows:<br><br>for so he giveth his beloved sleep.  |
| cxlvii. 8.   | Who covereth the heavens with clouds, and prepareth rain for the earth:<br>and maketh the grass to grow upon the mountains, and herb for the use of men;  | Who covereth the heavens with clouds, who prepareth rain for the earth,<br>who maketh grass to grow upon the mountains.  |
| — 9.         | who giveth fodder unto the cattle:<br>and feedeth the young ravens that call upon him.  | He giveth to the beast his food, and to the young ravens which cry.  |



- 10. He hath no pleasure in the strength of an horse: neither delighteth he in any man's legs. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

During the eventful years of the closing reign of the most disgraceful monarch that ever sat on the British throne, the fortune of the Bible trembled in the balance, for the dean of Chichester truly says\* that "when Henry wished to intimidate the clergy, he threatened them with an authorized version," and "when he would ruin their favour he prescribed it."

The four last editions of the Great Bible, namely those of November 1540, and of May, November and December 1541, exhibit in the frontispiece, fully described above, the space occupied with the heraldic shield of Cromwell in the first three editions, as a blank, and state in the title-page (of those of November 1540, May and November 1541) "oversene and perused at the commaundemente of the Kynges Hyghnes, by the ryght reverende fathers in God, Cuthbert bysshop of Duresme, and Nicolas bisshop of Rochester. Printed by Edward, Whitchurch"; and on that of the last edition of December 1541, "The Byble . . . with a prologe therinto, made by the reverende father in God, Thomas archebisshop of Canterbury.—This is the Byble appoynted to the use of the Churches.—Printed by Richard Grafton: Cum privilegio ad imprimendum solum An. do. MDXL." The colophon is—"The ende of the Newe Testamente, and of the whole Bible, Fynysshed in December MCCCCXLI. +. A domino factum est istud. This is the Lordes Doynge."

The omissions and changes are highly significant. The disappearance of Cromwell's arms denotes his fall and beheading which took place between the publication of the third and

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\* *Lives of the Archbishops of Canterbury*, Second Series, I p. 331, *sqq.*

fourth editions of the Great Bible. The editions of 1540 and 1541 with the official reference to a strictly nominal revision by the two bishops, Tonsal and Heath, indicate that they were published agreeably to the provisions of the Act of 1538 commanding that all published books should have the sanction of the king, a privy councillor, or a bishop. They were compelled to give their names to the work; and the title-page of those editions of the Bible is simply an imposture, for there is no evidence whatever that they had revised the version, and is a curious illustration of the mutations of human affairs, for this Tonsal is the self-same man who burned so many of Tyndale's Bibles, and was constrained finally to father a version, of which so great a portion was Tyndale's work.

It is instructive to supplement the preceding paragraph by a passage from *The Supplication of the Poor Commons to the King*, published not later than 1546, in which the bishops are referred to thus: "When your Majesty appointed two of them (Tonsal and Heath) to overlook the translation of the Bible, they said they had done your Highness' commandment therein: yea, they set their names thereunto: but when they saw the world somewhat like to wring on the other side, they denied it, and said they never meddled therewith, causing the printer to take out their names, which were erst set before the Bible, to certify to all men that they had diligently perused it, according as your Highness had commanded."\*

This would seem to account for their names being dropped from the title-page of the last edition of this series, printed by *Grafton*.

He had risked £500, in the first edition of 1539, and the capital invested in the subsequent editions must have been very considerable, it being remembered that a pound sterling at that time had the value of about fifteen pounds now; in

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\* Strype, vol. i. pt. i. p. 612.

other words, the purchasing power of money then was fifteen times greater than of money now. A penny a day (*i. e.*, fifteen pence, or thirty cents) was a farm laborer's daily wages; and ten pounds a year (*i. e.*, £150, or \$750) was the salary of Udal, the head-master at Eton. The extent to which Grafton was pecuniarily interested in these editions cannot be accurately determined, for it appears that Anthony Marler, a London haberdasher, had supplied a large amount of money, and it was, with a view to reimburse him that the Privy Council "agreed that Anthony Marler of London, merchant, might sell the Bibles of the Great Bible unbound for x. *s.* sterling, and bound, being trimmed with bullyons, for xii. *s.* sterling," and that royal proclamations were issued on May 7, 1540, ordering all churches to provide themselves with a Bible of the largest volume, and on May 6, 1541, which latter after commenting upon the failure of many towns and parishes to provide Bibles, declared that "the curats and parishioners of every town and parish within this realm of England, not having already Bibles provided within their parish churches, shall on this side the Feast of All Saints next coming, buy and provide Bibles of the largest and greatest volume, and cause the same to be set and fixed in every one of the said parish churches; there to be used as is aforesaid, according to the said former injunctions, upon pain that the curat and inhabitants of the parishes and towns, shall lose and forfeit to the King's Majesty, for every month that they shall lack and want the said Bible, after the same feast of All Saints, 40 *s.*, the one half of the same forfeit to be to the King's Majesty, and the other half to him or them which shall first find and present the same to the King's Majesties Council. And finally, the King's Royal Majesty doth declare and signify to all and singular his loving subjects, that to the intent they may have the said Bibles of the greatest volume, at equal and reasonable prices, his Highness, by the advice of his Council, hath

ordained and taxed that the sellers thereof shall not take for any of the said Bibles unbound, above the price of ten shillings; and for any of the said Bibles well and sufficiently bound, trimmed and clasped, not above twelve shillings, upon pain the seller to lose, for any Bible sold contrary to his Highness's proclamation, four shillings; the one moiety thereof to the King's Majesty, and the other moiety to the finder and presenter of the defaulter, as is aforesaid. . . .

God save the King."

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## CHAPTER IX.

### THE ENGLISH BIBLE DURING THE LAST FIVE YEARS OF HENRY VIII. AND UNDER THE REIGNS OF EDWARD VI., AND MARY.

THE period indicated in the title is one of retrogression rather than of advance. At a meeting of Convocation in 1542, at the instance of Gardyner, a motion prevailed that the Great Bible should be revised "according to that Bible which is usually read in the English church." That Bible was the Vulgate, and the work of revision was assigned to the bishops as far as the New Testament was concerned, while that of the Old was left in the hands of members of the Lower House. After sundry meetings, and the appointment of Joint Committees, Gardyner presented a list of about a hundred Latin words which he wished either retained in their original form "for their genuine and native meaning, and for the majesty of the matter in them contained," or "fitly Englished with the least alteration." It is very curious and significant; the words are these: "*Ecclesia, pœnitentia, pontifex, ancilla, contritus, holocausta, justitia, justificare, idiota, elementa,*

baptizare, martyr, adorare, dignus, sandalium, simplex, tetrarcha, sacramentum, simulacrum, gloria, conflictationes, ceremonia, mysterium, religio, spiritus sanctus, spiritus, merces, confiteor tibi pater, panis propositionis, communio, perseverare, dilectus, sapientia, pietas, presbyter, lites, servus, opera, sacrificium, benedictio, humilis, humilitas, scientia, gentilis, synagoga, ejicere, misericordia, complacui, increpare, distribueretur orbis, inculpatus, senior, apocalypsis, satisfactio, contentio, conscientia, peccatum, peccator, idolum, prudentia, parabola, magnifico, oriens, subditus, didrachma, hospitalitas, episcopus, gratia, charitas, tyrannus, concupiscentia, cisera, apostolus, apostolatus, egenus, stater, societas, zizania, christus, conversari, profiteor, impositio manuum, idolatria, inenarrabilis, infidelis, paganus, commilito, virtutes, dominationes, throni, potestates, hostia."\* What sort of an *English* version that would have been which gave these words either unchanged or englished, the reader may determine. The proposition was simply preposterous, and Cranmer killed it by influencing the king to refer the matter to the universities, which did nothing.

The reaction, however, continued, for Parliament in 1543 passed an Act for the "Advancement of true religion," † from which the following are extracts: "That all manner of books of the Old and New Testament of (Tyndale's) translation should by authority of this Act clearly and utterly be abolished and extinguished, and forbidden to be kept and used in this realm or elsewhere, in any of the king's dominions." "That no manner of persons . . . should take upon them to read openly to others in any church or open assembly, within any of the king's dominions, the Bible or any part of the Scripture in English, unless he was so appointed thereunto

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\* Fuller, *Church History*, ii. p. 108.

† 34 and 35, Henry VIII. i.

by the king, or by any ordinary, on pain of suffering one hundred months' imprisonment." . . . "every nobleman and gentlewoman, being a householder, may read or cause to be read, by any of his family, servants in his house, orchard, or garden, to his own family, any text of the Bible; and also every merchantman, being a householder, and any other persons, other than women, apprentices, etc., might read to themselves privately the Bible."

Three years later (in 1546), doubtless in consequence of numerous evasions of that ridiculous act, it was renewed in more relentless terms, and extended to the works of Coverdale, Frith, Wyclif, Joye, Roye, Turner, Tracy, etc., which were to be surrendered and burned. To this period belongs the destruction of the earlier bibles and testaments, and the rigorous enforcement of the last named act accounts for the few copies that have been preserved, and the mutilated form in which they are met with, for the removal of the obnoxious title page was the simplest way to save the book from the flames.

Thus stood the case when Henry died (Jan. 28, 1547). The story of the Bible, given by Strype (on the authority of Bal. *de viris illustr.*) in connection with the coronation of Edward VI. deserves repetition: "When three swords were brought, signs of his being king of three kingdoms, he said, there was one yet wanting. And when the nobles about him asked him what that was, he answered, the Bible . . . That book is the Sword of the Spirit, and to be preferred before these swords . . . and he commanded the Bible with the greatest reverence to be brought and carried before him."\*

One of the earliest acts of Edward VI. was the repeal of the obnoxious measures against the English Bible, and the order for a royal visitation with injunctions, by which "the parsons, vicars, and curates were required to provide, within three

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\* *Eccles. Mem.*, ii. 35.

moneths next after this visitation, one book of the whole Bible of the largest volume in English," and "within one twelve-moneth next after the said visitation the paraphrasis of Erasmus also in English, upon the Gospels and the same set up in some convenient place within the said church, etc." . . . . The parsons were likewise required "to discourage no man, authorized and licensed thereto, from the reading of any part of the Bible, so set up in churches, either in Latin or English, but rather to comfort and exhort every person to read the same as the very lively word of God, and the special food of man's soul that all christian persons are bound to embrace, believe and follow, if they look to be saved. . . . ." The injunctions further required the bishops to examine whether parsons, vicars, curates, chauntery priests, and stipendiaries, under the degree of a bachelor of divinity, had of their own the New Testament both in Latin and English, with the paraphrase of Erasmus upon it, and how far they had profited in the Holy Scripture; also that the Epistle and Gospel were read in English in the time of high-mass, and a chapter of the New Testament in English at matins, and one of the Old Testament at evening, and that when the priest read the Scripture, no manner of persons, without a just and urgent cause, should depart out of the church.\*

There was published in 1547 an edition of the New Testament in English and Latin "of Mayster Erasmus Translacion, with the Pystles taken out of the Old Testament;" there appear to have been published in this reign altogether thirty-five editions of the New Testament and thirteen of the whole Bible, distributed as follows: 3 of Coverdale (2 in 1550, 1 in 1553); 7 of Cranmer's Bible, and 8 of his Testament, 5 of Matthew's Bible; 2 of Taverner (1549, 1551); 24 editions of Tyndale's or Matthew's New Testament; there was also an edi-

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\* Cardwell, *Doc. Annals*, i. 8. Lewis, *History*, etc., pp. 157, 158.

tion of the New Testament at Worcester (1550) sold by royal order at 22d; and besides the Latin-English Testament of 1547, two others with the paraphrase of Erasmus, translated by Nicholas Udall (1548, 1549). The edition of 1548 concludes with the Epistle to the Hebrews, and Udall states in fulsome language in the Preface to St. John that the Princess Mary did part of the translation thus: "It maie never bee halfe enough to praise and magnifie hir Grace for takyng suche greate studie, peine and travaill in translatyng this paraphrase of Erasmus upon the ghospell of Jhon, at your Highnesse special contemplacion, as a noumbre of right well learned men would both have made courtesie at, and also would have brought to wurse frame in the dooyng" . . . . and further on, after adverting to the fact that owing to her sickness Dr. Malet (her confessor) had finished it, he proceeds to say that if she had put the finishing touch to it, "have put her fyle to the polishing thereof, where it is nowe alreadie veraye absolute and perfect, it would then, emong the rude and homelye dooynges of myself, and such as I am, none otherwise have glittered then clothe of gold empowdered emong patches of canvesse, or perles and diamonds among pebblestones." The edition of 1549 which brought the Revelation in a translation of Leo Judæ's Paraphrase on the Revelation, has this curious colophon; "The ende of the Revelacion of St. John, thus brefely expounded by the seruaunt of Christ, Leo Jude, a minister in the church of Tigury, and translated of the High Duche by Edmond Allen." Tigury means Zürich, and High Duche the Swiss dialect of German.

The fragment of an original translation from the Greek, which until 1843\* remained in Manuscript, by Sir John

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\* *The Gospel according to Saint Matthew and part of the first chapter of the Gospel according to St. Mark, translated into English from the Greek, with original notes.* By Sir John Cheke, Kt., etc. Edited by James Godwin, B.D., Cambridge, 1843.



Cheke, at one time professor of Greek at Cambridge, and tutor to Edward VI., belongs to this period (1550). It contains St. Matthew's gospel, all but the last ten verses of the last chapter, and the first twenty verses of the first chapter of St. Mark's gospel. It is divided into chapters, but not into verses. His object seems to have been to saxonize the English version and to expel from it every vestige of Latin, for which purpose he used a number of words, either obsolete or coined, *e. g.*, *wizards* (wise men); *toller* (publican); *tabler* (money-changer); *frosent* (apostle); *baword* (parable); *gainbirth* (regeneration); *uprising and gainrising* (resurrection); *freshmen* (proselytes); *hundreder* (centurion); "*beggars be gospelled*" (Matth. xi. 5), and "*brood gards and large welts*" (xxiii. 5) are specimens of his curious phrases, and *crossed* (crucified), *devild* (viii. 25), *mooned* (lunatic), and *groundwerought* (founded) samples of his participles. A few examples giving several consecutive verses and his antiquated spelling follow.

## MATTHEW I. \*

17. Therefor from Abraham unto Dav'd, there wer fourteen degrees; and from David unto the out-peopling to Babylon, fourteen degrees; and from the out-peopling to Babylon unto Christ, fourteen degrees.

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\* Strype, *Life of Sir John Cheke*, pp. 163, 164.

Sir John Cheke studiously careful to reduce English writing and spelling to fixed principles, recommended the omission of *e* at the end of words, as needless and unexpressive, where it is mute, and proposed to write: *excus, giv, decriv, prais, commun*; and to double the letter where sounded, *e. g.*, *necessitee; ā* long, he proposed to mark by doubling the letter, thus: *maad, straat, daar; ī* long, likewise to be writ with a double letter, thus: *desiir, liif; y* to be thrown out of the alphabet as useless, and to be supplied with *i*, as *mi, sai, awai; ū* long he wrote with a long stroke over it, as in *presūn*; the other vowels to be written with double letters, as *tweer, theer, noo, noon, adoo, thoos, loov*; letters without sound to be thrown out, as *frutes, wold, faut, dout, again* for *against, hole, meen* for *mean*; he also wrote: *gud, britil, praisabil, sufferabil*.—He likewise favored what is now called the Continental method of pronouncing Greek; and there is a good story, which Richard Cheney told Sir William Cecil in connection with it. Cheney took part at Oxford in a conversation on the subject in favor of the Continental against the then prevalent Eng-

18. And Jesus Christs birth was after this sort. After his mother Mari was ensured to Joseph, before thei weer cupled together, she was preived to be with child; and it was indeed by the Holī Ghoost.
19. But Joseph her husband, being a just man, and loth to use extremitee toward her, entended privili to divorse himself from her.
20. And being in this mind, lo the angel of the Lord appeired bi dream, etc.

## MATTHEW II.

16. Then Herod seeing that he was plaid withal by the wise-heards, etc.

## ST. MATTHEW VII. 14-22:

- And Jesus cam in to Peters hous, and saw his moother in law laid down and sick of ye aχess, and he touched her bi y<sup>e</sup> hand and y<sup>e</sup> aχes left her, and sche roos and served them.
- And late in y<sup>e</sup> evening y<sup>e</sup>i brought him mani y<sup>t</sup> was devilled, and with his word he cast out ye sprits, and healed al y<sup>t</sup> weer il at ease, y<sup>t</sup> Jsaie y<sup>e</sup> p<sup>o</sup>pheets wordes which he spaak might be fulfilled. He hath taken our weaknes on him, and hath born our sickness.
- And Jesus seeing much resort about him cōmandem yem to go to y<sup>e</sup> fur side of ye water. And on of y<sup>e</sup> scribes cam and said vnto him. Master J wil folow y<sup>e</sup> whi<sup>e</sup>rssoever you goost. and Jesus said vnto him, Foxes hath dēns, and y<sup>e</sup> birds of y<sup>'</sup>aier hath nests, but y<sup>e</sup> sōn of man hath not wheer he mai lai his hed.
- And an oyer of his disciples said vnto him. Sir suffer me first to depart, and burī mi fayer. And Jesus said vnto him folow me and let y<sup>e</sup> deed burī y<sup>e</sup>er deed.

Y<sup>E</sup> GOSPEL BI SAINT MARK.\**The first chapter, ver. 9-13.*

And it happend at that time Jesus cam from Nazareth of Galilai, and was wasched of Joann in Jordaen. And as soon as he cam vp from y<sup>e</sup>

lish method, saying: "Beware my masters that whilst you wilfully go about to defend an untruth in this matter, you fall into such an inconvenience as I once knew a bishop do." That bishop, he said, upheld as you do the untrue pronunciation of the letters *ῥρα* [that is as *ē* in the word *me*], and being desired to read a few words from Matth. xxviii., read mong others these [pronouncing them as marked] "*ē-liē, ē-liē*"; whereupon Cheney said: "Making false Greek, but true English, pronouncing plainly, *I ly, I ly.*" Strype's *Cheke*, p. 161.

\* A fragment, closing abruptly: "and thei cam into Capernaum, and . . . ." (l. 21).

water, he saw y<sup>e</sup> heavens departed,\* and y<sup>e</sup> ghooost to come down lijk a doov on him. And theer cam a voice from y<sup>e</sup> heavens, thou art mi wel beloved son, bi whom I am wel contented. And bi and bi y<sup>e</sup> ghooost threw him in to y<sup>e</sup> wildernes, and he was theer in y<sup>e</sup> wildernes foorti daies tempted of y<sup>e</sup> devil, and he was among wild beestes, and gods mefengers ministerd vnto him.

*ἐγένετο.* thoos thinges, which god doth bi his povidence, who ruleth and order. eth al thinges, and ye cause theerof is vnseen and vnknown vnto vs, we cal hap and chaus, although in deed theer be nothing doon without his councel, no not ye falling down of a litil bird or a heer of oons hed, who worketh al thinges in al men.

Under the reign of that “most vertuous, most wittie and most studious Ladie Marie,” as the sycophantic Udall called her, or of that “bloody Mary” as she lives and is execrated in the memory of the people, no edition of the Bible was printed in England, but Rogers and Cranmer were martyred, and Coverdale, as has been narrated before, escaped to the Continent. What she did for the Bible may be gathered from the tenor of the following mandate issued by Bonner, bearing date Oct. 25, 1554. . . . “Because some children of iniquity, given up to carnal desires and novelties, have by many ways enterprised to banish the ancient manner and order of the church, and to bring in and establish sects and heresies; taking from thence the picture of Christ, and many things besides instituted and observed of ancient time laudably in the same; placing in the room thereof such things, as in such a place it behoved them not to do; and also have procured, as a stay to their heresies (as they thought), certain Scriptures wrongly applied to be painted upon the church-walls; all which persons tend chiefly to this end—that they might uphold the liberty of the flesh, and marriage of priests, and destroy, as much as lay in them, the reverent sacrament of the altar, and might extinguish and enervate holy-days, fasting-days, and other laudable discipline of the Catholic Church; opening a

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\* For a similar use of *depart* see the Liturgies of 1549, 1552, 1559, and the Scotch Liturgy. Keeling, *Liturgie Britannicæ*, Form of Solemnization of Matrimony.

window to all vices, and utterly closing up the way unto virtue: wherefore we, being moved with a Christian zeal, judging that the premises are not to be longer suffered, do, for discharge of our duty, commit unto you jointly and severally, and by the tenor hereof do straitly charge and command you, that at the receipt hereof, with all speed convenient, you do warn, or cause to be warned, first, second and third time, and peremptorily, all and singular churchwardens and parishioners whosoever, within our aforesaid diocese of London (wheresoever any such Scriptures or paintings have been attempted), that they abolish and extinguish such manner of Scriptures, so that by no means they be either read or seen; and therein to proceed, moreover, as they shall see good and laudable in this behalf. And if, after the said monition, the said churchwardens and parishioners shall be found remiss and negligent, or culpable, then you, jointly and severally, shall see the foresaid Scriptures to be razed, abolished, and extinguished forthwith." This was of course directed against the very ancient usage (it was observed in the days of Ambrose, see Bingham, *Orig. Eccl.* vol. iii.), introduced in the preceding reign, of writing texts of Scripture on the church walls, and as one of the favorite texts used is said to have been 1 John v. 21, in the version of Tyndale and the Great Bible: "Babes, kepe youre selues from ymages," it would seem that the sentences chosen bore more especially on Romish superstitions, and that may account for the savage mandate of Bonner. The public or open reading of the Scriptures had been prohibited already by a proclamation, dated Aug. 18, 1553; a second issued, June 13, 1555, prohibited the importation of the works of twenty-five authors, such as Tyndale, Coverdale, Cranmer, Latimer, etc.: and a third, published only five months before the happy death of Mary, ordered wicked and seditious books to be given up without delay, on pain of death by martial law. But though there is no record of an

edict against the Bible by name, there is no doubt that with Arundel's Constitution in full force, whereby any one was to be punished as a fautor of heresy who read any of the Scriptures of Wiclif's translation, or of the translation of any one after his time, no special edict was needed, and the spirit of the period may be gathered from an address of the Lower House of Convocation to the Upper that all suspect translations of the Old and New Testament, the authors whereof are recited in a statute made the xxxiv. Henry VIII., might be destroyed and burnt throughout the realme (Burnet, *Hist. of the Reformation*, vol. ii.).

But though Mary and her instigators and minions sought to stamp out the Word of God in the English tongue in England, and to destroy its lovers with fire and sword, it had free course abroad, and presently arose in a new translation, of which we shall now give the history.

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## CHAPTER X.

### THE GENEVAN BIBLE.

PROBABLY not less than eight hundred persons, including five bishops, five deans, fifty distinguished divines, and several persons of high rank sought refuge on the continent from the impending storm of persecution. Quite a number of them had repaired to Geneva, where, mainly through the influence of Calvin, they met with hospitable reception, were accorded the privileges of citizenship, and allowed to worship God according to their religious convictions in a church specially granted them for that purpose.

Conspicuous among the English exiles at Geneva were William Whittingham, Thomas Sampson, Anthony Gilby,

Thomas Bodleigh, Miles Coverdale, John Knox, Christopher Goodman, Thomas Cole, and John Pullain, who are represented by different writers as engaged in the production of the Genevan version of the Bible. They may all have had some share in it, but it seems established that the great bulk of the work was done by three of their number, Whittingham, Gilby, and Sampson, and that the lion's share of it devolved on the first of these, William Whittingham. He had been educated at Oxford, had travelled in France, been chosen minister of the English congregation at Geneva, and had married the sister of John Calvin's wife.\*

It is important to distinguish the New Testament of this version published in 1557, from that which appeared in the whole Bible, published in 1560.

The former is a duodecimo volume, entitled: *The Newve Testament of our Lord Jesus Christ. Conferred diligently with the Greke, and best approued translations. VVith the arguments, as wel before the Chapters, as for euery Boke & Epistle, also diuersities of readings, and moste profitablie annotations of all harde places: wherunto is added a copious Table. At Geneva, Printea by Conrad Badius. M. D. LVII.* In the colophon the same words are repeated with the addition, "this X day of June." A singularly quaint woodcut of Time with wings, scythe, and hour-glass, engaged in helping Truth out of the grave, appears likewise on the title-page accompanied by the motto: "God by Tyme restoreth Trvth, and maketh her victoriovs."

After the Table of Contents follows "The Epistle, declaring that Christ is the end of the law, by John Calvin"; which is succeeded by an Address to the Reader, in which the reviser,

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\* The notice found in many books that he married Calvin's sister is false, although it was inscribed on a tombstone in Durham Cathedral. The official entry in the archives of the English exiles at Geneva reads: "William Whittingham of Chester in England, and Catherine Jaquemaine of Orleans in France, were married Nov. 15, 1556; presented a son for baptism August 17, 1557."

without giving his name, speaks in the first person singular, and claims the authorship, and says concerning the revision, "As touching the perusing of the text it was diligently revised by the most approved Greek examples, and conference of translations in other tongues, as the learned may easily judge both by the faithful rendering of the sentence, and also by the propriety of the words and perspicuity of the phrase. Furthermore that the reader might be by all means profited, I have divided the text into verses\* and sections according to the best editions in other languages." The use of supplemental words necessary to bring out the sense of the original in the English idiom is indicated "in such letters as may easily be discerned from the common text." Concerning the marginal notes he says: "To my knowledge I have omitted nothing unexpounded whereby he that is anything exercised in the Scriptures of God might justly complain of hardness: and also . . . I have explicate all such places by the best learned interpreters as either were falsely expounded by some or else absurdly applied by others. . . . Some time, where the place is not greatly hard, I have noted with this mark (") that which may serve to the edification of the reader. Moreover, the diverse readings, according to diverse Greek copies, which stand but in one word, may be known by this note ("), and if the books do alter in the sentence, then is it noted with this star (\*), as the quotations are."

Before giving a few extracts from this the first Genevan New Testament of 1557, I cannot but deplore the mistaken judgment of the reproduction of the text of that edition in Bagster's Hexapla in lieu of that of 1560, first because the latter, on account of its intrinsic superiority possesses a critical value in which the first is deficient, and secondly, because the critical importance which the version of 1557 does possess is

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\* First introduced in Robert Stephens' edition (of 1551) of the Greek Testament.



derived from the annotations, which in Bagster's reprint are omitted.

The Genevan New Testament of 1557 is Tyndale's version, collated with the Great Bible, which in the New Testament is likewise based on that version, and a strong leaning on Beza, with the result of a substantial agreement with Tyndale, a less frequent difference from him and agreement with the Great Bible, and an occasional difference from both and agreement with Beza.

The two examples which follow are taken from this version:

ST. LUKE I. 1-4.

1. For asmuch as many haue taken in hand to *write the historie* of those thynges, *whereof we are fully certified*, 2. Euen as they DECLARED them vnto us, which from the begynnyng saw them THEIR selues, and were ministers AT THE DOYNG (*margin:* or, of the thing); 3. *It seemed good* also to me (*moste nooble* Theophilus) as sone as I had *learned perfectly* all thynges from the begynnyng, to wryte vnto thee *thereof from poynt to poynt*; 4. That thou mightest *acknowlage the trueth* of those thinges *where in thou hast bene brought vp*.

The words in italics are new renderings, with the exception of "the trueth" (verse 4), which had been used by Wiclif (1380); the words printed in small capitals agree with Tyndale's version of 1534, the rest with the Great Bible of 1539. After noting these agreements, the differences between the version of the Genevan New Testament and the Great Bible of 1539 will be found very instructive. These are: verse 1, to set forth the declaracion . . . which are most surely to be beleued amonge us; verse 2, . . . delyuered . . . them(selves); verse 3, I determined . . . good (Theophilus) . . . searched out dyligently; verse 4, knowe the certente . . . whereof thou hast bene informed.—Of these again, "I determined, searched out dyligently, and, knowe the certente," agree literally, as well as, "whereof thou *hast bene* informed" (for which Tyndale reads, whereof thou *art* informed), with the latter.



## GALATIANS I. 1-10.

1. PAUL AN APOSTLE (NOT OF MEN, NETHER BY MAN, BUT BY IESUS CHRISTE, AND BY GOD THE FATHER WHICH RAYSED HIM FROM DEATH) 2. AND ALL THE BRETHREN WHICH ARE WITH ME, VNTO THE *Churches* OF GALATIA: 3. GRACE (BE) *to* YOU AND PEACE FROM GOD THE FATHER, AND FROM OUR LORD IESUS CHRIST. 4. WHICH GAUE HIM SELFE FOR OUR SYNNES, TO DELIUER VS FROM THIS PRESENT EUIL WORLD according to THE WYL OF GOD OUR FATHER. 5. TO WHOM (BE) PRAYSE FOR EUER AND EUER, AMEN. 6. I MARUEYLE THAT YE ARE SO SONE TOURNED VNTO ANOTHER GOSPEL, *forsaking him* THAT CALLED YOU *vnto* THE GRACE OF CHRIST. 7. *Seeing there is no nother:* BUT THAT THERE BE SOME WHICH TROUBLE YOU, AND INTEND TO PERUERT THE GOSPEL OF CHRIST. 8. *But THOUGH that* WE, OR AN ANGEL FROM HEUEN, PREACHE VNTO YOU, *otherwaies*, THEN THAT WHICH WE HAUE PREACHED VNTO YOU, HOLDE HIM AS ACCURSED. 9. AS WE SAYD BEFORE, SO SAY I NOW AGAYNE, YF ANY MAN PREACHE VNTO YOU *otherwaies*, THEN THAT YE HAUE RECEAUED, HOLDE HIM ACCURSED. 10. *For now* PREACHE I MANS (DOCTRINE) OR GOD'S? other GO I ABOUT TO PLEASE MEN? for IF I STUDIED *yet* TO PLEASE MEN, I WERE NOT THE SERUANT OF CHRISTE.

Here again the words in italics are *new* renderings, those in small capitals agree with Tyndale of 1534, the rest with the Great Bible. Of the new renderings the first, "churches," is evidently influenced by Beza (*ecclesiis*); the rest are in so far original that they had never before appeared in *English*, but Luther has in verse 7, "*so doch kein anderes ist*," and in verse 8, "*aber so auch wir*," and "*anders*," and in verse 10, "*denn ilzt*." The differences between the Genevan Bible and the Great Bible of 1539 are: verse 1, (raysed him) vp; verse 2, congregacyons of Galacia; verse 3, with (you); verse 6, (turned) from Christ which called you by grace (vnto another gospell); verse 7, which is nothyng els . . . ; verse 8, Neuerthelesse though we oure selues . . . eny other gospell vnto you . . .

let hym be (acursed); verse 9, . . . (preache) eny other gos-  
pell vnto you . . . let him be accursed; verse 10, Do I now  
speake vnto men or unto God? . . . (yf) I had hitherto  
studied.

These two examples show very clearly, what any one may  
verify by examination of other passages, that the Genevan ver-  
sion of 1557 is substantially a revision of Tyndale. Among  
some of its peculiar readings are the following: St. Matth.  
ix. 16, "No man peceth an olde garment with a pece of new  
clothe and vndressed. For that same piece taketh away some-  
thing from the garment, and the cutte is made worse;" xi.  
17, "we haue songe mourning songes vnto you;" xviii. 8, 9,  
"cause thee to offend;" 17, "if he will not vouchsafe to  
hear;" 18, "and if he refuse to hear." St. Mark xii. 14,  
"for thou considerest not the personne of men." St. Luke  
xviii. 3, "do me iustice against myne adversarie." St. John  
vi. 9, "there is a little boy here;" viii. 33, "ye shalbe re-  
stored to libertie?" xxvii. 9, "because also the tyme of the  
Fast was passed" (compare Wiclif: "for that fastynge was  
passid"); 13, "lowsed nearer" (compare "Asson" in Wic-  
lif, Tyndale, and Great Bible); etc. Most of the passages  
cited display not only independent judgment, but advanced  
scholarship, and the general execution of the work, as well  
as the notes to be considered at some length below, account  
for the great popularity of the different editions of the Gene-  
van version.

Copies of the first edition of the Genevan New Testament  
had found their way into England before the death of Mary,  
as is evident from the declaration of John Living, a priest  
under arrest, that he had been robbed in the jailor's house in  
Paternoster Row of his purse, his girdle, his psalter, and a  
New Testament of Geneva.

The accession of Elizabeth in November, 1558, enabled  
the exiles to return to England, and when, in their own

language, "the Lord had showed mercy unto England by the removal of Queen Mary by deathe, and placing the Queen's Majesty that now is, in the seate," the more important work of the revision of the whole Bible, on which several were engaged "for the space of two years and more day and night," had already progressed to a certain extent, but "Whittingham with one or two more did tarry at Geneva an year and a half after Q. Elizabeth came to the crown, being resolved to go through with the work."\* These two were in all probability Anthony Gilby, and Thomas Sampson. Some account has already been given of Whittingham; of Gilby, it is known that he was educated at Christ's College, Cambridge, and received on his return to England the vicarage of Ashby-de la Zouch. In a recommendation on his behalf, occurs the statement, "that it is doubtful whether he is a greater linguist, or a more competent scholar, and profound divine." Sampson was an Oxford man, and on his return from exile, was made dean of Christ's Church, Oxford, in 1561. As he was an intimate friend of Tremellius, the great oriental scholar, who published in 1569 a Latin version of the Syriac New Testament, with a Chaldee and Syriac grammar, and in 1579. a Latin Bible translated from the Hebrew, we can hardly err in pronouncing him a Hebrew scholar.

The Genevan Bible was finished and published in April, 1560, and bears the title: *The Bible and Holy Scriptures conteyned in the Olde and Nwe Testament, translated according to the Ebrue and Greeke, and conferred with the best translations in diuers languages. With most profitable annotations vpon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader. At Geneva, printed by Rouland Hall,† MDLX.*

Beneath is a woodcut of the Israelites passing through the

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\* Wood, *Athenæ, Oxon.*, s. v. Whittingham.

† He also was a refugee.

Red Sea, with a double motto, the one above and below the cut being: "The Lord shall fighte for you, therefore hold you your peace," Exodus xiv. 14; and that on the sides: "Feare ye not, stand still, and beholde the salvation of the Lorde which he will shew to you this day. Great are the troubles of the righteous, but the Lord deliuereth them out of all," Psalm xxxiv. 19.\*

Then follow, A dedication to the Queen; And an Epistle to the Reader. In the title to the Newe Testament the same woodcut and mottoes are repeated. After the Book of Revelation is:—A Brief Table of the interpretation of the proper names which are chiefly founde in the Old Testament, etc.—The order of the yeres etc.—The end. Joshua i. 8: "Let not the boke of the Law depart out of thy mouth, but meditate therein daye and night."

The expense of this first edition of the Genevan Bible was borne by the English congregation at Geneva, of which John Bodleigh or Bodley, the father of Sir Thomas Bodley, the founder of the Bodleian Library at Oxford, was a generous member; and to him was granted, on his return to England, the patent of printing that edition for seven years; the extension of the same for twelve years longer, alleged by some, appears to be a mistake.

The original edition of the Genevan Bible was a quarto volume, and is often called the "Breeches Bible" from its rendering of Gen. iii. 7: "They sewed fig-leaves together and made themselves breeches."†

The Dedication to the Queen is free from flattery, and singularly outspoken. It runs: "The eyes of all that fear

\* Probably an allusion to the deliverance from exile by the accession of Elizabeth.

† The same term is used in the Wiclifite versions for "perizomata," and in the *Golden Legende*, printed by Caxton in 1503, the passage is rendered: "And thenne they toke fygge levys, & sewed them togyder for to cover their membres in the manner of breches." It is therefore not an original rendering of the Genevese translators.

God in all places behold your countries, as an example to all that believe, and the prayers of all the godly at all times are directed to God for the preservation of your majesty. For, considering God's wonderful mercies towards you at all seasons, who hath pulled you out of the mouth of lions, and how that from your youth you have been brought up in the Holy Scriptures, the hope of all men is so increased that they cannot but look that God should bring to pass some wonderful work by your Grace to the universal comfort of his Church. This Lord of Lords, and King of Kings who hath ever defended his, strengthen, comfort, and preserve your majesty, that you may be able to build up the ruins of God's house to His glory, the discharge of your conscience, and to the comfort of all them that love the coming of Christ Jesus our Lord. . . ." In an Epistle, addressed "To our Beloued in the Lord the Brethren of England, Scotland, Ireland," etc., they say, ". . . we thought we could bestow our labours and study in nothing which could be more acceptable to God, and comfortable to His church, than in the translating of the Scriptures into our native tongue; the which thing, albeit that others heretofore have endeavored to achieve; yet, considering the infancy of those times, and imperfect knowledge of the tongues, in respect of this ripe age and clear light which God hath now revealed, the translations required greatly to be perused and reformed."

And then in an address "To the Christian Reader" they describe the nature of the work, and explain its distinctive features: ". . . Yet lest either the simple should be discouraged, or the malicious have any occasion of iust cauillation, seeing some translations reade after one sort, and some after another, whereby all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speech or reading which may also seeme agreeable to the minde of the Holy Ghost, & proper for our language with this marke ||.

Againe, whereas the Ebrewe speech seemed hardly to agree with ours, we haue noted it in the margent after this sort ‡, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, & restored to the true writing & first originall, whereof they haue their signification yet in the vsuall names, little is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace & proprietie of the Ebrewe & Greeke tongues that it cannot but either by circumlocution or by adding the verbe or some word, be vnderstood of them that are not well practised therein) we haue put it in the text with another kinde of letter, that it may easily bee discerned from the common letter. As touching the diuision of the verses we haue folowed the Ebrew examples which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doth it agree with the best translations, & is most easie to finde out both by the best Concordances, & also by the quotations which we haue diligently herein perused & set forth by this \*. Besides this, the principall matters are noted and distinguished by this marke ¶. . . . . we haue also indeavoured both by the diligent reading of the best commentaries, & also by the conference with the godly & learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such words as are obscure, & for the declaration of the text, as for the application of the same, as may most appertaine to God's glory, & the edification of his Church, etc."

Of this Genevan version of the Bible more than a hundred and thirty editions were published, and such was its popularity, that it continued to be printed as late as 1644, and the Authorized Version of 1611 with the Genevan notes, as late as 1715.

The helps at the command of the Genevan revisers were the following.

For the Old Testament they had the Hebrew Bibles published at Soncino in 1488, and at Brescia in 1494; Bomberg's, 1518, and the same author's Rabbinical Bible 1519, and 1525; Pellican's Hebrew Grammar, 1503; Reuchlin's Dictionary, 1506; Münster's Grammar, 1525. The Latin version of Pagninus, 1528, and his Thesaurus, 1529. The Complutensian Polyglott, 1517-20. They had likewise Leo Judæ's Latin Version, 1542, and Cholin's translation of the Apocrypha, with Gualther's revision of Erasmus' Latin New Testament, 1544, the version of Castalio, 1551; Sebastian Münster's Hebrew Bible with Latin translation, 1534-6. Although Beza's Greek New Testament did not appear until 1565, they had nevertheless the benefit of his counsel and revision, as is evident from a passage in the *History of the Troubles* of which Whittingham was probably the author: "There is nothinge more requisite to attaine the right and absolute knowledge off the doctrine of saluation, whereby to resist all herisie and falshod, then to haue the texte off the Scriptures faithfully and truly translated, the consideration whereoff moued them with one assent to requeste 2 off their brethern, to witt, Caluin and Beza, efsonnes to peruse the same notwithstandinge their former trauells;" they had likewise the Greek Testament of Stephens, 1550 and 1551. They were moreover surrounded by men engaged in similar work, one body correcting the French version of Olivetan (1558), and another preparing a Revised Italian Version (Geneva 1562); the French version, the version of Luther and the Zürich, were also used by them. Their critical apparatus, and facilities for the execution of their work, were accordingly the very best of the age, and the version they produced ranks in point of scholarship, and for critical purposes, only second to the Authorized Version of 1611.

The following two collations, taken from Professor Eadie's work, convey a faithful picture of the labors of the Genevan Revisers.

## NUMBERS XX. 1-3.

*Great Bible.**Genevan.\**

- 1 And the children of Israell came with the *whole multitude*<sup>1</sup> vnto the deserte of Sin, in the first moneth, & the people abode at Cades; and *there* dyed Mir Iam, and was buried there.<sup>2</sup>
- 2 But there was no water for the *multitude*,<sup>4</sup> & they *gathered*<sup>5</sup> *themselues* together againste Moyses & Aaron.<sup>6</sup>
- 3 And the people chode with Moyses and spake, saying: woulde God that we hadde perished, where our brethren dyed<sup>9</sup> before the Lord.
- Then the children of Israel came 1 with the *whole congregacion*<sup>3</sup> to the desert of Zin in the first moneth, & the people abode at *Kadesh*, where *Miriam* dyed, and was buried there.
- But there was no water for the 2 *congregacion*,<sup>7</sup> & they assembled themselves *against* Moses and *against* Aaron.<sup>8</sup>
- And the people chode with Moses 3 & spake saying. Wolde God we had perished when our brethren *dyed*<sup>10</sup> before ye Lord.

1 "Cum universi multitudo," Münster. 2 "Ibi," repeated in Pagn. and Cov., after Luther, and the "daselbst," Zürich. 3 "Omnis congregatio," Pagninus [after Luther]. "Universus scilicet cœtus," Leo Judæ. 4 "Multitudini," Münster. 5 Preserved in the Bishops' and A. V. 6 Second "againste" not repeated in Coverdale [after Luther] and the Zürich [do]. 7 "Congregationi," Pagninus. 8 "Contra . . . contra," Pagninus; "adversus . . . . . adversus," Leo Judæ, & according to the Hebrew. 9 Tyndale (Matthew), Pagninus, Leo Judæ, Luther, and the Zürich [after Luther] repeat the same verb; so Coverdale. 10 "In morte fratrum nostrorum," Münster.

~~42~~ The matter in [ ] is not in Eadie.

## MALACHI VI. 1-3.

*Great Bible.**Genevan.\**

- 1 *For mark*<sup>1</sup> the daye commeth that shall burne as an oven:<sup>1\*</sup> & all the proude, yea, and all such as do wyckednesse, shal be *strawe*<sup>2</sup> & the daye that is *for to come*,<sup>3</sup> shall burne theym vp saith the Lorde of hostes, *so that*<sup>4</sup> it shall leave them nether rote nor braunche.
- For beholde*<sup>5</sup> the day cometh that 1 shall burne as an oven, and all the proude yea & all that do wickedly, shall be *stubble*,<sup>6</sup> & *the day that cometh*<sup>7</sup> shal burne them up saith the Lord of hostes & shall leave them neither roote nor branche.

\* The passages having this mark agree with the edition of 1560, though the spelling has been modernized.



- 2 But unto you that feare my name      But unto you that feare my name 2  
 shall the sonne of ryghteous-      shall the Sunne of righteousnes  
 ness aryse, and health shal be      arise, & health shal be under his  
 vnder hys wynges; ye shal go      wings, and ye shal go forth, &  
 forth and *multiplie*<sup>8</sup> as the fat      *growe*<sup>10</sup> up as fat calves.  
 calves.<sup>9</sup>
- 3 Ye shal treade downe the un-      And ye shal treade downe the 3  
 godly, for they shalbe lyke the      wicked, for they shal be *dust*<sup>13</sup>  
*asshes*<sup>11</sup> under the soles of youre      under the soles of youre fete *in*  
 fete in *the day*<sup>12</sup> *that I shall make,*      *the day that I shall*<sup>14</sup> *do this saith*  
 sayeth the Lorde of hoostes.      *the Lord of hostes.*

1 Coverdale. [1 \* *Ofen*, Luther]. 2 [*Stroh*, Luther]. "strouw," Zürich. 3 "Dies venturus," Pagninus [*künftige Tag*, Luther]. 4 Coverdale, "Adeo ut," Leo Judæ. 5 "Ecce enim," Pagninus; "Quoniam ecce," Münster [*Denn siehe*, Luther]. 6 "Stipula," Pagninus and Vulgate. 7 "Dies veniens," Vulgate. 8 "Multiplicabimini," Pagninus [*Zunehmen*, Luther]. 9 *Mastkälber*, Luther. 10 *Pinguescētis*. But the meaning is, "shall leap in wanton joy." See Hab. i. 8. "And" in the last clause omitted in Luther and Zürich, and after them by Coverdale. 11 "Cinis," Vulgate [*Asche*, Luther]. 12 *Des Tages den ich machen will*, Luther. 13 "Pulvis," Münster. 14 "Die quo ego agam," Leo Judæ.

The next example from the Apocrypha is taken from Professor Westcott, who shows how the French translation, through the influence of Beza, affected the Genevan version of 1560, and how conversely the French version of 1588 (Geneva) was influenced by the English.

## WISDOM VII. 15.

Great Bible (1550).

Genevan (1560).\*

Lyons (1556).

God hath granted  
 me to *talk wisely and*  
*conveniently to handle*  
*the things that he hath*  
*graciously lent me;* for  
*it is he that leadeth*  
 unto wisdom, and  
*teacheth to use wisdom*  
*aright.*

God hath granted  
 me to *speak according*  
*to my mind and to*  
*judge worthily of the*  
*things that are given*  
 me: for *he is the lead-*  
*er* unto wisdom and  
*the director of the*  
*wise.*

Et Dieu m'ha donné  
*de parler ma volonté,*  
*et de presumer choses*  
*dignes de celles qui me*  
*sont données:* car *ces-*  
*tui est le conducteur de*  
 sapience et *le correct-*  
*eur des sages.*

WISDOM VIII. 19, 20.

*Lyons (1556).**Genevan (1560).\***Genève (1588).*

I'estoye aussi vn en-  
fant ingenieux et *auoye*  
*d'aenture* *trouuee*  
*une bonne ame.*

For I was a witty  
child, and *was of a*  
*good spirit.*

Or estoy-ie aussi vn  
enfant ingenieux, et  
*m'estoit escheute une*  
*bonne ame:*

*Mais estant vn peu*  
*meilleur* ie vins à vn  
corps sans souillure.

*Yea rather being*  
*good,* I came to an un-  
defiled body.

*Ou plutost, estant*  
*bon,* i'estoye venu en vn  
corps sans souillure.

These brief examples, which may be multiplied indefinitely, afford abundant evidence of the nature of the Genevan version in the Old Testament. It is based on the Great Bible, revised by the helps enumerated, and a comparison of the different versions with the original.

Examples from the New Testament of 1557 having already been furnished, it remains to state here that while that of 1560 is altogether distinct from the former, the greatest changes introduced into the text, and mostly from Beza, occur in the revised edition of 1576, executed by Lawrence Tomson, secretary to Sir Francis Walsingham, and one of the best linguists of the day. In a general way it may be said that the New Testament of the Genevan version of 1560 and 1576 is that of Tyndale revised by Beza.

Professor Westcott says that in the First Epistle of St. John two thirds of the new renderings in the revision of 1560 are derived from Beza, and two thirds of these then for the first time; that the rest are mainly due to the revisers themselves, and that only two of their number occurred in the edition of 1557, and that Tomson adds only five or six closer approximations to Beza, of which one is important (v. 4, "hath overcome"); and once he definitely goes against him (iv. 9, "herein was that love of God made manifest *amongst* us"). Tomson has the characteristic of rendering the emphatic character of the Greek article consistently by "that" or "this" with an

effect by no means conducive to edification; *e. g.*, "He that hath *that* Son hath *that* life: and he that hath not *that* Son of God hath not *that* life" (1 John v. 12).

The subjoined collation of Rev. ii. 8-11, transcribed from Westcott, marks with great precision all the peculiarities of the different revisions of the Geneva version. The text is Tyndale's (1534); 1557 indicates the first revision; G., that of 1560; and T., Tomson's; B. denotes Beza's renderings.

REVEL. II. 8-11.

8. And unto the angel of the congregation of *Smyrna* write: These things saith he that is first and *the* last, which was dead and is alive.

9. I know thy works and tribulation and poverty, but thou art rich; and I know the blasphemy of them which *call themselves* Jews and are not, but are the *congregation* of Satan.

10. Fear none of those things which thou shalt suffer. Behold *the devil* shall cast *of* you into prison *to tempt you*, and ye shall have tribulation ten days. Be faithful unto the death and I will give thee *a* crown of life.

11. Let him that hath *ears* hear what the spirit saith to the *congregations*; he that overcometh shall not be hurt of the second death.

v. 8. *Smyrna*: the Smyrnians 1557. G. T. (Smyrncorum B.) (1).—*the*: omits 1537. G. T. (2).

v. 9. *call themselves* 1557: *say they are* G. T. (se dicunt . . . esse B.) (3).—*congregation*: *synagogue* 1557. G. T. (synagoga B.) (4).

v. 10. *the devil*: *it shall come to pass that the d.* 1557. G. T. (futurum est ut . . . B.) (5).—*of*: *some of* (so Great Bible) 1557. G. T. (6).—*to . . . you*: *that ye may be tried* 1557 G. T. (ut exploremini B.) (7).—*be* 1557: *be thou* G. T. (8).—*a*: *the* 1557. G. T. (9).

v. 11. *ears*: *an ear* 1557. G. T. (aurem B.) (10).—*congregations*: *churches* 1557. G. T. (ecclesiis B.) (11).

Comparison shows that Tomson's text agrees with 1560; 1557 differs from it twice (3, 8) while in both 1560 agrees with Beza. The remaining nine cases answer to Beza, and 5 is due to him.

The influence of Beza on the Genevan versions is further apparent from their adoption of false readings, as pointed out by Westcott:

1. Matth. i. 11. Josias begat *Jakim*, and *Jakim* begat Jechonias.
2. Luke ii. 22. When the time of *Mary's* purification . . . . was come.
3. — iii. 36. (*Sala*) which was the son of Arphaxad. . . .
4. Rev. xi. 1. There was given me a reed like unto a rod, and the  
*angel stood by saying*. . . .
5. Hebr. x. 38. But if *any* withdraw himself. . . .
6. Mark xvi. 2. Whence the Sun *was yet rising*.

Of these, 2, 4 and 5 stand in the Authorized Version; 1, was dropped by Beza in his third edition, 6 was suggested by his note that "not" may have been dropped by accident. From this false reading, or rather bold conjecture of Beza, the Geneva has the rendering 6, and after it, the A. V. "at the rising of the sun," corrected in the Westminster Version into "when the sun was risen."

The Genevan version, like the Great Bible, introduces many supplementary clauses with the margin, printed in italics; *e. g.*, Acts xi. 17: "who was I that I could let God?" || *Not to give them the Holy Ghost*; xiv. 7: "and there was preaching the gospel," || *insomuch that all the people were moved at the doctrine*; 19: "which when they had persuaded the people," || *and disputing boldly persuaded the people to forsake them, for, said they, they say nothing true, but lie in all things*. These clauses are all suggested by Beza.

Beza's text was, of course, incomparably inferior to that now available to scholars, but his version far better than that of his predecessors, and the Genevan revisions made by it, are likewise superior to the previous English versions.

Many of the felicitous renderings of the Authorized Version are directly drawn from the Genevan, which has very largely influenced it. Its language, though on the whole intelligible to modern readers, is nevertheless marked by antiquated forms and expressions, and terms of a Latin signification. Of the first may be instanced: "stale" (stole) 2 Kings xi. 2; "pight" (pitched) Heb. viii. 2, and "wanne" (past of win) 1 Macc.

i. 20; of the second: "garde" (girdle) Ex. xxviii. 8; to "disease" (to trouble) Mark v. 35; "grieces" (steps) Acts xxi. 35; "harberous" (hospitable) Titus i. 8\*; and of the third: "more bright and *puissant*" Ps. lxxvi. 4; "commoditie" (well-doing) Rom. xiv. 16; "pastour" Eph. iv. 11. and "prevent" 1 Thess. iv. 15.

*Per contra* there are also expressions that look quite modern, *e. g.* *excommunicate*, *amify*, *hurly-burly*, *surgeon* and *empire*.

Much of the spelling is obsolete and inconsistent, as will have been noted in the extracts, to which are added: *brast* (burst), *fet* (fetch), *roume* (room), *perfile* (perfect), *cowe* (cowe), *gheste* (guest); yere, yeere, yeer, and year; eie and eye; thei and they; shal and shall; anie and any; mice and mise.

Of the famous marginal notes, which constitute a sort of running commentary and account, in part, for the great popularity of the Genevan Version, a few specimens from both Testaments are added to indicate their drift and character.

- Exod. iv. 14. Though we provoke God justly to anger, yet he will never reject his.
- Ruth i. 9. Hereby it appeareth that Naomi by dwelling among idolaters was waxen cold in the true zeal of God, which rather hath respect to the ease of the body than to the comfort of the soul.
- Psalms lxxxix. 12. Tabor is a mountain westward from Jerusalem, and Hermon eastward; so the prophet signifieth that all parts and places of the world shall obey God's power for the deliverance of his Church.
- Jerem. xxi. 34. If the sun moon and stars cannot but give light according to mine ordinance, so long as this world lasteth, so shall my church never fail, neither shall anything hinder it; and as sure as I will have a people so certain is it that I will leave them my word for ever to govern them with.

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\* In *English Retraced*, etc. Cambridge, 1825, many be seen many more examples.

- Romans vi. 5.      The Greek word meaneth, that we grow up together with Christ, as we see moss, ivy, mistletoe or such like grow up by a tree, and are nourished with the juice thereof.
- ix. 15.      As the only will and purpose of God is the chief cause of election and reprobation, so his free mercy in Christ is an inferior cause of salvation and the hardening of the heart an inferior cause of damnation.
- Revelation ix. 3.      Locusts are false teachers, heretics and worldly subtil prelates, with monks, friars, cardinals, patriarchs, archbishops, bishops, doctors, bachelors and masters which forsake Christ to maintain false doctrine.

Eadie (*l. c.*, ii. p. 29) says, that the Apocrypha are distinguished from the Canonical Scriptures by the significant omission of the names of the books, and headings, the word “Apocrypha” alone occurring on the top of the right hand page. However much the distinction noted may apply to later editions, it does not apply to the edition of 1560, which has the name of the book on the left top margin, throughout the volume. A peculiar heading is that of a page in St. Mark, giving the story of Herodias, which reads: “The inconvenience of dancing.”

“The first Bible printed in Scotland in 1579 entitled: *The Bible and Holy Scripture contained in the olde & Newe Testament, translated according to the Ebru & Greeke, & conferred with the beste translations in divers languages. With most profitable annotations upon all the hard places of the Holy Scriptures & other things of great importance, mete for the godly reader.* Printed in Edinburgh, Be Alexander Arbuthnot, Printer to the Kingis Majestie, dwelling at ye Kirk of Field, 1579. *Cum gratia & privilegio regie majestatis;* was an exact reprint of the Genevan edition of 1561, with all the notes and facsimiles of the cuts and maps, and the French terms attached to them, as Aquilon, midi, orient, occident” (Eadie).

In addition to the examples given, those which follow are

designed to exhibit the versions as they stand. The first in parallel columns, shows the differences between the New Testament of 1557 (from Bagster), and that of 1560 in the Bible (from the original). The others, which follow, present the text of 1560 with the annotations. The small capitals show the changes, the italics supplied matter.

## I.

ROMANS V. 12-15.

1557.

1560.

- |   |   |
|---|---|
| <p>12 Wherefore, as by one man sinne entred into the world, and death by THE MEANES OF synne: and so death went ouer all men, in so much as all men haue sinned.</p> <p>13 For EUEN vnto the tyme of the Lawe was synne in the worlde, but synne is not imputed, as long as there is no law.</p> <p>14 Neuertheles death raigned from Adam to Moses, euen ouer them also that sinned not WITH like transgression AS DID Adam, which is the SIMILITUDE of him that was to come.</p> <p>15 But the gyft is not LYKE as the offence, for if through the SINNE of HIM ALONE, many be dead: much more PLENTIOUS VPON many WAS the grace of God and gift by grace: which grace <i>was</i> <i>geuen</i> by one man Jesus Christ.</p> | <p>Wherefore as by one man sinne 12 entred into the world, and death by sinne, and so death went ouer all men, FOR ASMUCHE as all men haue sinned.</p> <p>For vnto the time<sup>1</sup> of the Law 13 was sinne in the worlde, but sinne is not imputed while there is no Law.</p> <p>But death reigned from Adam to 14 Moses, euen ouer them also that sinned not AFTER<sup>2</sup> THE like MANER OF THE transgression OF Adam,<sup>3</sup> which WAS the FIGURE of him<sup>4</sup> that was to come.</p> <p>But yet the gift is not SO, as IS 15 the offence: for if through the OFFENCE of ONE, many be dead, muche more the grace of God, and THE gift by grace, which IS by one man Jesus Christ, HATHIE ABUNDED VNTO many.</p> |
|---|---|

1 From Adam to Moses. 2 He meaneth young babes, which nether had the knowledge of the Law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: & this may also comprehend the Gentiles. 3 Yet all mankinde, as it were sinned when thei were as yet inclosed in Adames loynes. 4 Which was Christ.

## II. (1560).

GEN. III. 1-7.\*

1. Now the serpent was more subtil<sup>1</sup> then anie beast of the field, which ye Lord God had made: and he said<sup>2</sup> to the woman, Yea, hathe God in dede said, Ye shall not eat of euerie tre of the garden?

2. And the woman said vnto the serpent, We eat of the frute of the trees of the garden,

3. But of the frute of the tre, which is in the middes of the garden, God hathe said, Ye shal not eat of it, nether shal ye touch it, lest<sup>3</sup> ye dye.

4. Then the serpent said to the woman, Ye shal not dye<sup>4</sup> at all,

5. But God doeth knowe, that when ye shal eat thereof, your eyes shal-be opened, & ye shalbe as gods, knowing good and euil.<sup>5</sup>

6. So the woman (seing that the tre was good for meat, and that it was pleasant to the eyes, & a tre to be desired to get knowledge) toke of the frute thereof, and did eat, and gaue also to her housband with her, and he did eat.<sup>6</sup>

7. Then the eyes of them bothe were opened, & they knewe<sup>7</sup> that they were naked, and they sewed figtre leaues together, and made them selues "breeches.

1 As Satan can change him selfe into an Angel of light, so did he abuse the wisdom of the serpent to deceaue man. 2 God suffered Satan to make the serpent his instrument and to speake in him. 3 In douting of Gods threatning she yelded to Satan. 4 This is Satans chiefest subtiltie, to cause vs not to feare Gods threatenings. 5 As thogh he shulde say, God doeth not forbid you to eat of the frute, saue that he knoweth that if you shulde eat thereof, you shoulde be like to him. 6 Not so muche to please his wife, as moued by ambition at her persuasion. 7 They began to fele their miserie, but they sought not to God for remedie.

"Ebr. thinges to girde about them to hide their priuities.

## JOB XIX. 25-27.

25. For I am sure, that my Redemer<sup>1</sup> liueth, and he shall stand the last on the earth.

26. And thogh after my skin *wormes* destroy this *bodie*, yet shal I se God in my flesh.<sup>2</sup>

\* Among the curiosities of this volume are the cuts; *e. g.*, the one on page 2 is entitled "The Sitvacien of the garden of Eden," and displays a number of French words, with marginal renderings in English: cut, *La grand Armenie*, margin, "Or, Armenia the great"; *Terre de Hawilah*, "Or, land of Hauilah"; *La chute d'Euphrates*, "Or, the fall of Euphrates" etc.



27. Whom I my self shal se, and mine eies shal beholde, and nonother *for me, though* my reines are consumed within me.

† I do not so iustifie my selfe before the world, but I knowe that I shal come before the great iudge, who shalbe my deliuerer & Sauour. 2 Herein Job declareth plainly that he had a ful hope, that bothe the soule and body shulde enioye the presence of God in the last resurrection.

ISAIAH XXVI. 19-21.

19. Thy dead men<sup>1</sup> shal liue: *euen* with my bodie shal thei rise. Awake, & sing, ye that dwell in dust: for thy dewe<sup>2</sup> *is as* the dewe of herbes, & the earth shal cast out the dead.

20. Come, my people: entre<sup>3</sup> thou into thy chambers, and shutte thy dores after the: hide thy self for a very litle while, vntil the indignacion passe ouer.

21. For lo, the Lord cometh out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shal disclose her blood,<sup>4</sup> and shall no more hide her slayne.

1 He comforteth the faithful in their afflictions, shewing them that euen in death they shall haue life: and that they shulde moste certainly rise to glorie: the contrarie shulde come to the wicked, as v. 14. 2 As herbes, dead in winter, flourish againe by the raine in the spring time: so they that lie in the dust, shal rise vp to ioye when they fele the dewe of Gods grace. 3 He exhorteth the faithful to be pacient in their afflictions, and to waite vpon Gods worke. 4 The earth shal vomit and cast out the innocent blood, which it hath drunke, that it may crye for vengeance against the wicked.

The Apocrypha in this version, with the exception of verbal explanations, and summaries, have very few notes, but those that occur, are excellent. The following passage retains the original spelling:

ECCLESIASTICUS XIX. 1-6.

1. A laboring man that is giuen to drunkenness, shal not be riche: & he that contemneth smale things, shall fall by litle and litle.

2. Wine and women leade wise men out of the way, and put men of vnderstanding to reprove.

3. And he that companieth adulterers, shal become impudent: rottenness and wormes shal haue him to heritage, and he that is to bolde, shalbe taken away, and be made a publicke example.

4. He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5. Whoso rejoyceth in wickednes, shal be punished: [he that hateth

to be reformed, his life shal be shortened, and he that abhorreth babling of wordes, quencheth wickednes:] but he that resisteth pleasures, crowneth his own soule.

6. He that refraineth his tongue, may liue with a troublesome man, and he that hateth babbling shal haue lesse euil.

2 MACCABEES XII. 44, 45.

44. For if he had not hoped, that thei which were slaine, shulde rise againe, it had bene superfluous, and vaine, to pray for the dead.<sup>1</sup>

45. And therefore he perceiued, that there was great fauour laid vp for those that dyed godly. (It was an holie, & a good thoght.) So he made a reconciliation for the dead that they might be deliuered from sinne.

<sup>1</sup> From this verse to the end of this chapter the Greke text is corrupt, so that no good sense, muche lesse certeine doctrine can be gathered thereby: also it is euident that this place was not written by the holie Gost, bothe because it dissenteth from the rest of the holie scriptures, and also the autor of this boke acknowledging his owne infirmitie, desireth pardon, if he haue not attained to that he shulde. And it semeth that Jason the Cyrenean, out of whome he toke his abbridgement, is Joseph Ben Gorton, who hathe written in Ebrewe fīue bookes of these matters, and in treating this place, maketh no mencion of this prayer for the dead, lib. iii. ch. 19, for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And thogh Iudas had so done, yet this particular example is not sufficient to establish a doctrine, no more than Zipporahs was to proue that women might minister the sacraments, Ex. iv. 25, or the example of Razis that one might kil him selfe, whome this autor so muche commendeth, 2 Macc. xiv. 41.

JOHN X. 14-16.

14. I am the good shepherd, and knowe<sup>1</sup> mine, and am knownen of mine.

15. As the Father<sup>2</sup> knoweth<sup>3</sup> me, so knowe I the Father: and I lay downe my life for *my* shepe.

16. Other<sup>4</sup> shepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shall be one shepefolde, and one shepherd.

<sup>1</sup> Christ knoweth his because he loueth them, careth and prouideth for them. <sup>2</sup> As the Father can not forget him, no more can he forget vs. <sup>3</sup> In that he loueth and aproueth me. <sup>4</sup> To wit, among the Gentiles, which then were strangers from the Church of God.

2 COR. V. 11-15.

11. Knowing therefore the terror<sup>1</sup> of the Lord, we persuaide<sup>3</sup> men, & we are made manifest<sup>3</sup> vnto God, & I trust also that we are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of us, that ye may haue *to answere* against them, which reioyce in the face,<sup>4</sup> and not in the heart.

13. For whether we be out of our wit,<sup>5</sup> *we are it* to God:<sup>6</sup> or whether we be in our right minde, *we are it* vnto you.

14. For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were all<sup>7</sup> dead,

15. And he dyed for all, that they which liue,<sup>8</sup> shulde not hence forth liue vnto them selues, but vnto him which dyed for them, and rose againe.

1 His feareful iudgement. 2 He proueth the dignitie of his ministerie by the frute and effect thereof, which is to bring men to Christ. 3 By imbracing the same faith which we preache to others. 4 As they who more esteemed the outwarde shewe of wisdom and eloquence, then true godlines. 5 As the aduersaries said, who colde not abide to heare them praised. 6 Our folie serueth to Gods glorie. 7 Therefore whosoever giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ. 8 As the onely faithful do in Christ.

#### I PETER III. 1-7.

1. Likewise let the wines be subject to their housbands that euen they which obey not the worde, may without the worde be wonne by the conuersacion of the wiues,

2. While they beholde your pure conuersacion, which is with feare.

3. Whose apparelling let it not be outwarde, *as* with broyded heere, and golde put about, or in putting on of apparel.

4. But let the hid man of the heart be vncorrupt, with a meke and quiet spirit, which is before God a thing muche set by.

5. For euen after this maner in time past did the holie women, which trusted in God, tier them selues, and were subiect to their housbands.

6. As Sarra obeyed Abraham, and called him "Syr: whose daughters ye are, whiles ye do wel, not being afraid<sup>1</sup> of anie terror.

7. Likewise ye housbands, dwel with them as men of knowledge,<sup>2</sup> giuing honour<sup>3</sup> vnto the woman, as vnto the weaker vessel, euen as they which are heires<sup>4</sup> together of the grace of life, that your prayers<sup>5</sup> be not interrupted.

" Or, master.

<sup>1</sup> But willingly do your duetie: for your condition is not the worse for your obedience.

<sup>2</sup> By nether keping them to streite, nor in giuing them to much libertie. <sup>3</sup> Taking care and prouiding for her. <sup>4</sup> Man ought to loue his wife, because they lead their life together, also for that she is the weaker vessel, but chiefly because that God hath made them as it were felowe heires together of life euerlasting. <sup>5</sup> For they cannot pray when they are at dissention

This Bible contains likewise, after the New Testament,

- I. A brief table of the interpretation of the proper names which are chiefly found in the Old Testament, etc.
- II. A table of the principal things that are contained in the Bible, after the order of the alphabet.
- III. A perfite supputation of the yeares and times from Adam unto Christ, proued by the Scriptures, after the collection of diuers autors.

Specimens of each are here supplied.

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|--|---|
| <p>I. <i>Abél</i>, mourning, the name of a citie, but <i>Habél</i>, the name of a man, doeth signifie vanitie, Gen. iv. 2.<br/> <i>Bacchides</i>, one that holdeth of Bacchus, or a dronkard, 1 Macc. vii. 8.<br/> <i>Clemens</i>, meke, Phil. iv. 3.<br/> <i>Cleopatra</i>, the glorie of the countrie, 1 Macc. x. 57.<br/> <i>Elymäs</i>, a corruptor, or sorcerer, Acts xiii. 8.<br/> <i>Iob</i>, sorowful or hated, Job i. 1.<br/> <i>Shamgár</i>, desolation of the stranger, Judg. iii. 31.<br/> <i>Shimshon</i>, there the second time, because the Angel appeared the second time at the prayer of his father, Judg. xiii. 24.</p> | <p>II. F. Olde wiues Fables, 1 tim. iv. 7.<br/> euerie one ought to proue his Faith, 2 Cor. xiii. 5.<br/> continuance in the Faith, Col. i. 23.<br/> the shield of Faith, Eph. vi. 16.<br/> Christ prayeth for Peters Faith, Luke xxii. 32.<br/> the definition of Faith, 1 Ebr. xi. 1.<br/> faith cometh by hearing, rom. x. 17.<br/> the apostles praye to haue their Faith increased, luk. xvii. 5.<br/> ... ¶ the Feareful must absent them selues from warre, deut. xx. 8.<br/> ¶ paul neuer vsed Flatterie, 1 thess. ii. 5.<br/> ¶ by the Folde is vnderstand the Church, ioh. x. 16.<br/> our Forerunner, Christ, ebr. vi. 20.<br/> Christ deliuered by the determinat counsel &amp; Foreknowledge of God, acts ii. 23.<br/> we are elect according to the</p> |
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Foreknowledge of god, 1  
pet. 1, 3.

euerlasting Fyre prepared  
for the deuill, mat. xxv. 41.

- III. From the reedifying of the citie vnto the comming of Christ, are 483 yeres, after this supputation or nombring. It is mentioned in the 9 of Daniel that Ierusalem shulde be buylt vp againe, and that from that time vnto the comming of Christ are 67 weekes, & euerie weeke is reckoned for seuen yeres. So 67 weekes amount to 483 yeres. For from the 32 yere of Darius vnto the 42 yere of Augustus, in the which yere our Sauour Christ was borne, are iust and complet so many yeres, whereupon we reckon, that from Adam vnto Christ are 3974 yeres, six moneth and ten dayes, and from the byrth of Christ vnto this present yere, is 1560.

Then the whole summe and number of yeres from the beginning of the worlde vnto this present yere of our Lord God 1560 are iust 5534, 6 moneths, and the said odde ten dayes.

THE END.

Joshua, chap. i. vers. 8.

Let not this boke of the Law departe out of thy mouth, but meditate therein daye and night, that thou mayest obserue and do according to all that is written therein: so shalt thou make thy way prosperous, and then shalt thou haue good successe.

The subjoined extracts are also very instructive:

THE FIRST BOKE OF MOSES, CALLED GENESIS.\*

*The Argument.*

Moses in effect declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to beholde God's wonderful workes, & to praise his name for the infinite graces, wherewith he had endued him, fel willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promes of Christ to come, by whome he shulde ouercome Satan, death and hel. Secondely, that the wicked, vn-

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\* This worde signifieth the beginning and generacion of the creatures

mindful of Gods moste excellent benefites, remained stil in their wickednes, & so falling moste horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroye the whole worlde. Thirdly, he assureth us by the example of Abrahám, Izhák, Iaakób, & the rest of the Patriarkes, that his mercies neuer faile them, whom he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comforte and deliuereth them. And because the beginning, increase, preseration and successe thereof might be onely attributed to God, Mosés sheweth by the examples of Káin, Ishmaél, Esaú and others, which were noble in mans iudgement, that this Church dependeth not on the estimacion and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshiped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the smal flocke and litle nomber, that man in his wisdom might be confounded, & the Name of God euer more praised.

THE REVELATION OF IOHN \* THE DIVINE.

*The Argument.*

It is manifest that the holie Gost wolde as it were gather into this most excellent booke a summe of those prophecies, which were written before, but shulde be fulfilled after the comming of Christ, adding also suche things, as shulde be expedient, as wel to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is lively set forthe the Diuinitie of Christ, & the testimonies of our Redemption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: how that the hypocrites which sting like scorpions the members of Christ, shalbe destroyed, but the Lambe Christ shal defende them, which beare witnes to the trueth, who in despite of the beast and Satan wil reigne ouer all. The liuelie description of Antichrist is set forthe, whose time and power notwithstanding is limited, and albeit that he is permitted to rage against the elect, yet his power stretcheth no further then to the hurt of their bodies; and at length he shal be destroyed by the wrath of God, when as the elect shal giue praise to God for the victorie: neuertheles for a ceason God wil permit this Antichrist, and strompet vnder colour of faire speche and pleasant doctrine to deceiue the world: wherefore he ad-

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\* Or, declared to John.

uertiseth the godlie (which are but a smale portion) to auoide this harlots flateries, and bragges, whose ruine without mercie they shal se, and with the heauenlie companies sing continual praises: for the Lambe is maried: the worde of God hath gotten the victorie: Satan that a long time was vn-tied, is now cast with his ministers into the pit of fyre to be tormented foreuer, where as contrariwise the faithful (which are the holie cite of Ie-rusalem, & wife of the Lambe) shal enioye perpetual glorie. Read dili-gently: iudge soberly, and call earnestly to God for the true vnderstand-ing hereof.\*

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## CHAPTER XI.

### THE BISHOPS' BIBLE.

FOR some time after the accession of Elizabeth the Bibles in circulation were chiefly the Great Bible and the Genevan. The latter being decidedly superior to the former, and partly on account of its intrinsic excellence, partly on account of the interest connected with its production, it was unquestionably popular, and while its size was more handy, and its cost moderate, the Great Bible fell into neglect. But the annotations of the Genevan version with their onesided theological bias and general tendency rendered its adoption as an Authorized Version an impossibility. The general concession of its superiority to any English version extant at the time, and the equally general dissatisfaction with the Great Bible, imperatively demanded action in the direction of a new translation or revision.

The initiative in the matter seems to have been taken by Matthew Parker, archbishop of Canterbury. "The arch-bishop took upon himself the labour to contrive and set the whole work agoing, in a proper method, by sorting out the

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\* In all these passages the spelling conforms to the original edition, Geneva, Printed by Rouland Hall, 1560.

whole Bible into parcels, as was said, and distributing those parcels to able bishops, and other learned men, to peruse and collate each of the book or books allotted them, sending withal his instructions for the method they should observe; and they were to add some short marginal notes for the illustration or correction of the text. And all these portions being finished, and sent back to the archbishop, he was to add the last hand to them, and so to take care for printing and publishing the whole."\*

Concerning these instructions all that I have been able to learn is embodied in the subjoined memorandum, sent by the archbishop to Cecil, on Oct. 5, 1568, entitled: "Observations respected of the Translators."

- First—To follow the common English translation used in the churches; and not to recede from it, but where it varieth manifestly from the Hebrew or Greek original.
- Item—To use sections and divisions in the text as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Münster especially, and generally others learned in the tongues.
- Item—To make no bitter notes upon any text, or yet to set down any determination in places of controversy.
- Item—To note such chapters and places as contain matter of genealogies, or other such places not edifying with some strike or note, that the reader may eschew them in his public reading.
- Item—That all such words as sound in the old translation, to any offense of lightness or obscenity, be expressed with more convenient terms and phrases.

It does not appear that these observations were issued with the first invitations to co-operation; if they were, they were strangely misunderstood by at least one of the bishops invited; to wit, the following passage from a letter of bp. Guest to whom the book of Psalms had been sent for revision:

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\* Strype, *Parker*, I. 414.



I have not altered the translation but where it gave occasion to an error. As at the first Psalm at the beginning I turn the præter-perfect tense into the present tense, because the sense is too harsh in the præter-perfect tense. Where in the New Testament one piece of a Psalm is reported, I translate it in the Psalms, according to the translation thereof in the New Testament, for the avoiding of the offence that may arise to the people upon divers translations. . . .\*

As the Book of Psalms in the Bishops' Bible bears the initials T. B. (probably Thomas Becon, prebendary of Canterbury) the archbishop seems to have disapproved of the extraordinary notions of the episcopal reviser.

Another of the revisers, bp. Sandys, who had charge of 3: 4 Regum and 1, 2 Paralipomenon, wrote:

In mine opinion your grace shall do well to make the whole Bible to be diligently surveyed by some well learned before it be put to print . . . which thing will require a time. *Sed sat cito si sat bene.* The setters forth of this our common translation followed Münster too much, who doubtless was a very negligent man in his doings and often swerved very much from the Hebrew. . . .†

Sandys's views of Münster clearly did not harmonize with the archbishops', or he would not have singled out his version as a standard of reference; he knew, what every scholar knows, that Münster's fault is diametrically opposite to that charged by Sandys: his translation is extremely literal, though his Latin is not over-elegant; it is also perspicuous, though his renderings are more influenced by Rabbinical than by patristic interpreters. The high estimate of his version in England, in spite of Sandys, is evident from the circumstance that the version of the Psalter in the Latin Book of Common Prayer (editions 1572, 1574, 8vo) was with the exception of Psalm xiv. (supplied from the Vulgate) Münster's.

Bp. Cox, of Ely, also recommended: "The translation of

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\* Strype, *l. c.* 416.

† Strype, *l. c.* 415, 416.

the verbs in the Psalms to be used uniformly in one tense.' The archbishop *accordingly* gave him Acts and Romans.

The following list of the revisers of the different books of the Bible is enclosed in a letter to Cecil, dated Oct. 5, 1568, preserved in the State Paper Office:

The Sum of the Scripture.	} M. Cant. [abp. Parker.]
The Table of Christ's lme.	
The Argument of the Scriptures.	
The first Preface to the whole Bible.	
The Preface into the Psalter.	
The Preface into the New Testament.	} M. Cant. [abp. Parker.]
Genesis.	
Exodus.	} M. Cant. [abp. Parker.]
Leviticus.	
Numerus.	} Cantuariæ. [Andrew Pierson, prebend?]
Deuteronium.	
W. Exon. [bp. Alley.]	
Josue.	} R. Meneven. [bp. Davies.]
Judicum.	
Ruth.	
Regum, 1, 2.	
Regum, 3, 4.	} Ed. Wigorn. [bp. Sandys.]
Paralipomenon, 1, 2.	
Job.	} Cantuariæ. [Andrew Pierson, prebend?]
Proverbia.	
Ecclesiastes.	} Cantabrigiæ. [Andrew Perne, canon of Ely.]
Cantica.	
Ecclesiasticus.	} J. Norvic. [bp. Parkhurst.]
Susanna.	
Baruc.	
Maccabeorum.	
Esdras.	} W. Cicestren. [bp. Barlow.]
Judith.	
Tobias.	
Sapientia.	
Esaïas.	} R. Winton. [bp. Horne.]
Hieremias.	
Lamentationes.	
Ezechiel.	} J. Lich. and Covent. [bp. Bentham.]
Daniel.	

Prophetæ minores.	Ed. London.	[bp. Grindal.]
Matthæus.	{	M. Cant. [abp. Parker.]
Marcus.		
Lucas.	{	Ed. Peterb. [bp. Scambler.]
Johannes.		
Act a Apostolorum.	{	R. Eliensis. [bp. Cox.]
Ad Romanos.		
1 Epistola Corin.	{	D. Westmon. [Gabriel Goodman, dean.]
2 Epistola Corin.		
Ad Galatas.	{	M. Cant. [abp. Parker.]
Ad Ephesios.		
Ad Phillippenses.		
Ad Collossenses.		
Ad Thessalon.		
Ad Timotheum.		
Ad Titum.		
Ad Philemon.		
Ad Hebræos.		
Epistolæ Canonice.	{	N. Lincoln. [bp. Bullingham.]
Apocalipsis.		

The initials, which at the archbishop's suggestion, were placed at the end of the books, that the revisers "might be the more diligent as answerable for their doings," do not agree with this list. The initials occur as follows: At the end of—

The Pentateuch, W. E. W. Exon. William Alley, bp. of Exeter.  
 2 Samuel, R. M. R. Meneven Richard Davies, bp. of St. David's.  
 2 Chronicles, E. W. E. Wigornen. Edwyn Sandys, bp. of Worcester.  
 Job, A. P. C. Andrew Pearson, canon of Canterbury.  
 Psalms, T. B. Thomas Becon [?].  
 Proverbs, A. P. C. Andrew Pearson, canon of Canterbury.  
 The Song of Solomon, A. P. E. Andrew Perne, canon of Ely.  
 Lamentations, R. W. R. Winton. Robert Horne, bp. of Winchester.  
 Daniel, T. C. L. Thomas Cole, bp. of Lichfield and Coventry.  
 Malachi, E. L. E. Londin. Edmund Grindal, bp. of London.  
 2 Maccabees, J. N. J. Norvic. John Parkhurst, bp. of Norwich.  
 Acts, R. E. R. Elien. Richard Cox, bp. of Ely.  
 Romans, R. E. R. Elien. Richard Cox, bp. of Ely.  
 1 Corinthians, G. G. Gabriel Goodman, dean of Westminster.

The list is doubtless defective, for it is known that Lawrence, whose initials do not occur anywhere, took a large share in the revision. According to Lewis, he and other critics were employed by the archbishop to peruse the old translation and diligently to compare it with the original text.

The revision, which occupied about four years, was finished in 1568, and because the greater number of the revisers were bishops, it became known as the Bishops' Bible. In a letter to the queen, bearing date Oct. 5, 1568, the archbishop says:

Among divers observations which have been regarded in this recognition, one was, not to make it vary much from the translation which was commonly used by the public order, except where either the verity of the Hebrew and Greek moved alteration, or where the text was, by some negligence mutilated from the original. So that I trust your loving subjects shall see good cause in your majesty's days to thank God and to rejoice, to see this high treasure of His holy word to set out as may be proved (so far forth as man's mortal knowledge can attain unto, or as far forth as God hath hitherto revealed) to be faithfully handled in the vulgar tongue, beseeching your highness that it may have your gracious favour, license, and protection, to be communicated abroad, as well for that in many churches they want their books, and have long time looked for this, as for that in certain places be publicly used some translations which have not been laboured in your realm, having interspersed diverse prejudicial notes, which might have been also well spared. I have been bold in the furniture with few words to express the incomparable value of this treasure.

It is vain to speculate on the reasons for which the *royal* authority was not accorded to the Bishops' Bible, which not until 1577 was "set forth by authoritie"; *i. e.*, by episcopal authority. Convocation however, whose action Westcott observes, could hardly have been "in opposition to the royal will," took the matter up. In the *Constitutions and Canons Ecclesiastical* of 1571 it was ordered:

That every archbishop and bishop should have at his house a copy of the Holy Bible of the largest volume, as lately printed at London . . .

and that it should be placed in the hall or large dining room, that it might be useful to their servants or to strangers. The order was likewise extended to cathedrals, and to all churches as far as it could be conveniently done (*si commodè fieri possit*). (Cardwell, *Synodalia*, i. 115, 123).

The injunctions of Convocation appear to have been more or less disregarded, for abp. Whitgift, writing under date July 16, 1587, to the bishop of Lincoln, says:

Whereas I am credibly informed that divers as well parish churches as chapels of ease are not sufficiently furnished with Bibles, but some have either none at all, or such as be torn and defaced, and yet not of the translation authorized by the synods of bishops, these are therefore to require you strictly in your visitations or otherwise to see that all and every the said churches and chapels in your diocese be provided of one Bible or more, at your discretion, of the translation allowed as aforesaid . . . . And for the performance thereof I have caused her highness' printer to imprint two volumes of the said translation of the Bible aforesaid, a bigger and a less . . . both which are now extant and ready.\*

The first edition of the Bishops' Bible was published in 1568 in folio, the second in 1569 in 4to, the third of the Bible, and an edition of the New Testament in 1570, 1571. A revision of the New Testament, and a double version of the Psalms, the one being that from the Great Bible, and the other that belonging to the version itself, appeared in the edition of 1572. The last edition of the Bible was printed in 1606.

An imperfect folio copy in the Astor Library, New York, has in the colophon at the end of the Epistles and Gospels that it was "Imprinted at London by Newgate Market, next unto Christes Church, by Richard Iugge, Printer to the Queens Maiestie. The fifth of July, Anno 1574. *Cum priuilegio Regiæ Maiestatis*." The New Testament contains the corrections of the revised edition of 1572, but the Old Testa-

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\* Cardwell, *Documentary Annals*, ii. 31-55.

ment and the Apocrypha appear to have been printed in 1570, that date being plainly given in the initial letter I of Genesis. The cuts are different from those mentioned by Cotton and others; and the absence of the double version of the Psalms (which is in the edition of 1572) points to the following conclusions: That this copy contains the text of the version of 1568 in the Old Testament and the Apocrypha, and the text of 1572 in the New Testament. John Marbecke's *The lyues of holy Sainctes, Prophets, Patriarchs*, etc., edition of 1574, is bound up with this copy of the Bishops' Bible.

Turning now to the book itself, a large folio, printed in noble type on superb paper, displays the simple title:

*The Holie Bible, containing the Old Testament and the New: The New Testament of our Saviour Jesus Christ, 1568. Richard Jugge. Cum Privilegio Regiæ Majestatis.*

On the top of the page appears in an oval an engraving of Elizabeth, seated in a royal pavilion, with the emblems of religion and charity in the margins; above her are the arms of France and England quartered within the garter, the helmet and crest above. At the bottom of the page, guarded by the lion and the dragon, is a scroll with the legend: "Non me pudet Evangelii Christi. Virtus enim Dei est ad salutem omni credenti." Rom. i.

Then follows on another leaf:

1. The summe of the whole Scripture of the bookes of the Old and New Testament. 2. Christ's Line,\* five leaves and a half. The initial letter T. contains the archbishop's paternal arms impaled with those of Christ Church, Canterbury. 3. A Table of the books of the Old Testament. 4. Proper Lessons, etc. 5. Lessons proper for Holidays. 6. Proper Psalms for certayne days. 7. The order how the rest of the holy Scripture, beside the Psalter is appointed to be read. 8. A brief declara-

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\* Professor Plumptre states that the genealogical tables were prepared by Hugh Broughton, but ostensibly by Speed the antiquary, and cites Strype, *Parker*, iv 20, Lightfoot, *Life of Broughton*.

tion when every term begins and ends. 9. An Almanack for xxix years, beginning 1561. 10. To find Easter foreuer. 11. What days to be obserued for Holidays, and none other. 12. A Table of the order of the Psalms, to be said at Morning and Evening Praier. 13. The Kalendar. 14. A Preface into the Byble folowyng, by the archbishop, printed in Roman type. The initial letter O contains the archbishop's paternal coat of arms, with his initial, and motto. 15. A Prologue by Cranmer, printed in Gothic letters, with his arms in the initial letter C. 16. The order of the Book of the Old and Newe Testament. At Leviticus xviii. 10, are two tables entituled: I. Degrees of kinrede which let matrimonie as it is set forth in the xviii. of Leviticus. II. Degrees of affinitie or alliance which let matrimonie as it is set forth, etc. After Deuteronomy, on a spare leaf: The second part of the Byble, conteyning these bookes, The book of Joshua, etc. The booke of Job. The third part of the Byble, conteyning these bookes, The Psalter, etc. Malachi. At the beginning of Joshua is an engraving of the Earl of Leicester, and at the beginning of the first Psalm, an engraving of Cecil. After Malachi, on a spare leaf: The volume of the bookes called Apocrypha, conteyning these bookes following, The thirde booke of Esdras, etc. At the end of this volume is a description of the Holy Lande, with letter press giving the geographical situation of the places by degrees of longitude and latitude. Then follows the New Testament, as above, etc. On the reverse of the Title Page is a Preface into the Newe Testament, by the archbishop, with his coat of arms in the initial letter T. The gospels have cuts of the Evangelists. Before St. Paul's Epistles is a Cart or Cosmographie of the perigrination or journey of St. Paul, with the distance of the myles; and underneath, The order of tymes. Cuts of St. Paul are placed before the Epistles to the Romans and to Titus. Revelation contains twenty wood cuts. After Revelation stands: Finis, and then, A Table to find the Epistles and Gospels read in the Church of England on Sundays, and another of Epistles, etc., which are used to be read on divers Saints days in the yere. After which comes: Imprinted at London in Powle's Church-yarde, by Richard Jugge, Printer to the Queen's Majestie. *Cum privilegio Regiæ majestatis.* This is followed by the Printer's mark: A Pelican feeding her young with her own blood, with the Latin couplet: *Matris ut hæc proprio stirps est satiata cruore Pascis item proprio, Christe, cruore tuos.*

In the second edition, of which more hereafter, of 1572, the typographical outfit is as sumptuous as in the first, but it is disfigured not only by the introduction of portraits of states-

men, etc., but by ornamental initial letters of reprehensible taste, *e. g.*, those of Jonah, Micah, and Nahum contain woodcuts of Neptune, and that of the Epistle to the Hebrews one of Leda and the Swan.

The classification of the Books of Scripture in the Bishops' Bible is peculiar, though not very felicitous, for the terms "legal, historical, sapiential and prophetic" may pass as far as the Old Testament is concerned, but it is certainly phantastic to designate the Gospels, the Catholic Epistles, and those to Titus, Philemon, and the Hebrews as "legal," the remaining Pauline Epistles as "sapiential," while "Acts" is the only historical book, and Revelation the only prophetic one.\*

The division into verses is preserved uniformly in all editions of the Bishops' Bible.

An edition printed in 1574, has at the end of the summe of the whole scripture this note: "Suche parts and chapters which be marked and noted with semi-circles C at the head of the verse or lyne, with such other Textes, may be left unread in the publick reading to the people, that thereby other chapters and places of the scripture making more to their edification and capacitie may come in their roomes, etc.," *e. g.*, Gen. x. and xi. 10-30; xxxviii. 1-11; Lev. xii.-xxiv.; 1 Chron. i.-ix. and Neh. viii. and x. 1 Sam. xxv. 22, 34, was not marked.

\* The order of the Books is as follows:

Part I. containing the Pentateuch.

" II. " Josuah, Judges, Ruth, 1, 2 Samuel, 3, 4 Kings, 1, 2 Chronicles, 1, 2 Esdras, Esther, Job.

" III. " The Psalter, Proverbs, Ecclesiastes, Cantica Canticorum, Esai, Ieremie, Ezechiel, Daniel, Osee, Ioel, Amos, Abdi, Jonas, Micheas, Nahum, Habacuc, Sophoni, Aggeus, Zachari, Malachi.

The volume of the bookes called Apocrypha, containing: 3, 4 Esdras, Tobia, Iudith, the rest of Esther, Wyседome, Ecclesiasticus, Baruch, Three Chyldren, Susanna, Bel and the Dragon, Prayer of Manasse, 1, 2 Machabees.

The four Gospels, Acts, Romans, 1, 2 Corinthians, Galatians, Ephesians, Colossians, 1, 2 Thessalonians, 1, 2 Timothy, Titus, Hebrews, James, 1, 2 Peter, 1, 2, 3 John, Jude, Revelation.



The archbishop's Preface displays far more scholarly views than those entertained by some of his coadjutors, he advises the reader not to be offended with the diversitie of translators, nor with the ambiguity of translations.

Since of congruence, no offence can justly be taken for this new labour, nothing prejudicing any other man's judgment by this doing; nor yet hereby professing this to be so absolute a translation as that hereafter might follow no other that might see that which as yet was not understood. He cites Fisher who wrote that "many things have been more diligently discussed, and more clearly understood by the wits of these latter dayes, as wel concerning the gospels, as other scriptures, than in old time they were. . . . For there be yet in the gospels very many darck places, which without all doubt to posterity shall be made much more open. For why should we despair herein, seeing the gospel was deliuered to this intent, that it might be utterly understood by us, yea to the very inch. Wherefore . . . who can doubt but that such things as remain yet unknown in the gospel shall be hereafter made known to the latter wits of our posterity to their clear understanding."

Notwithstanding the expressed purpose of this translation to weed from the older versions erroneous renderings by stricter conformity to the original, and to produce a popular version, the execution of the work fell far short of the intention. It is a work of unequal merit from first to last; there being in the edition of 1568 a very marked difference qualitatively between the different books, and a very great improvement in the edition of 1572 over that of 1568. Perhaps the peculiar plan adopted in the preparation, the want of concert and discussion of the different parts of the work by all the collaborators, and the impossibility of the archbishop, with such aid as he could command, to stamp upon the whole the consistent and harmonious unity of spirit, style, and expression which characterizes, *e. g.*, Luther's version and that of the Genevan revisers, are sufficient to account for all the faults of the Bishops' Bible. The edition of 1572 is a very important one, even at this day, for it is the immediate basis of the Authorized Version

The critical apparatus available to the Genevan translators, their version, and the Latin version of Castalio were, of course, the only helps used by the translators or revisers of the Bishops' Bible. The influence of the Genevan version was very pronounced, although it is only just to say, that evidence of direct and independent use of the original is not by any means wanting.

In the Old Testament the Great Bible was not only the basis of the Bishops', but to a considerable extent remained unchanged. Professor Westcott, who has carefully examined Isaiah liii., reaches the result that of twenty-one corrections, five are due to the Genevan version, five agree with Pagninus, three with Leo Judæ, three with Castalio and one with Münster; one is simply linguistic, and three are apparently original. These last are:

Great Bible, v. 3: ". . . yea he was despised and therefore we regarded him not," *omitted* in the Bishops'. 4: ". . . taken on him our infirmities . . ." "infirmity," Bishops'. ". . . cast down of God *and punished*," *omitted* in the Bishops'.

Professor Eadie notices twelve changes in the first twenty verses of Genesis xxxvii., and they contain only two places, which possibly may be called original in a restricted sense; they are:—

Great Bible, v. 19: "this dreamer"; Bishops': "this *notable* dreamer"; marginal note: Hebrew, maister of dreams. 20: "a wicked beast"; Bishops': "some naughtie beaste." (*Bestia mala*, Münster; *böses Thier*, Luther.)

Among the seven changes in Ezekiel xxxvii., I cannot find a single original one. Among twenty-five changes, found in Psalm xix., Professor Westcott notices five original ones, viz.:

Great Bible, v. 2: "One day telleth another, and one night certieth another"; Bishops': "A day occasioneth talk thereof unto a day, and a night teacheth knowledge unto a night." (Compare Genevan, Pagninus,

and Münster, which have certainly suggested the latter clause.) 5: "... the heaven . . ."; Bishops' *omitted*. 8: "and righteous altogether"; Bishops': "and . . . altogether: they be just in all points." (*justificata pariter*, Pagninus, Münster, Judæ.) 12: "... sins"; Bishops': put in brackets. 13: "O Lord"; Bishops': "O Lord, God."

Professor Moulton, *History of the English Bible*, has examined Numbers xxiv. 15-24, and finds "eyes" for "eye" in v. 15, "falleth and his eyes are opened" for "falleth with open eyes" in v. 16, and "Italy" for "Chittim" in v. 24. In 2 Samuel xxiii. 1 7, he notices eighteen variations from the Great Bible, of which fifteen are taken from the Genevan version. In Job xix. 25, 26, he notices a remarkable change. It reads in the Great Bible: "For I am sure that my Redeemer liveth, and that I shall rise out of the earth in the latter day; that I shall be clothed again with this skin, and see God in my flesh." The Bishops' of 1568 reads: "For I am sure that my Redeemer liveth and that *he shall raise up at the latter day them that lie in the dust*; and though after my skin worms destroy this body, yet shall I see God in my flesh." The words in italics are a new rendering; verse 26 is a correction from the Genevan Bible.\*

The conclusion to be drawn from these and other examples is one that does not redound to the praise of those revisers who had in hand the Old Testament and the Apocrypha. Most of the changes introduced are derived from other versions, and they are not by any means uniformly improvements, with this further aggravation, that many unquestionable improvements in those very versions were neglected by them, while their original renderings are not, as a rule, very meritorious. Westcott says of these last: "As a general rule they appear to be arbitrary and at variance with the exact sense of the Hebrew text."

In dealing with the New Testament of the Bishops' Bible, it is hardly worth while to consider the first edition of 1568, except by way of comparison, but to examine for the purpose of determining its critical value the revised edition of 1572.

Lawrence, to whom reference has already been made, and who was "a man in those times of great fame for his knowl-

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\* But see this passage in another collation below.

edge in the Greek,"\* drew up a body of "notes of errors in the translation of the New Testament"† on twenty-nine passages which stood in their uncorrected form in the Bishops' Bible of 1568; and with one exception his corrections were adopted in the revised edition of 1572. As they are very interesting they are here reproduced, and the italicized portions denote not only their reception into the Bishops' Bible of 1572, but into the text of the present Authorized Version.

I. "Wordes not aptly translated in the New Testament":—Matth. xvii. 25, "Of whome dooe the kynges of the earth take tribute or tolle, of their children or of strangers?" Correction, "*of their owne children.*" 27, "goo thou to the sea and cast an angle." Correction, "*cast an hooke.*" xxi. 33, "Ther was a certain man an housholder which made a vineyard." Correction, ". . . which *planted a vineyard.*" 38, "Come let us kyll hym, and let us enjoye his inheritance." Correction: "let us take possession or seisen upon his inheritance," adopted virtually in 1572 and A. V., "*let vs sease on his inheritance.*" xxii. 7, "He was wroth and sent forth his men of war." Correction, "when he had *sent his armies.*" xxv. 20, "I haue gayned with them fyue taleuts moo." Correction, "*fyue talents besides.*" xxvi. 38, "My soyle is heuy euen vnto the deeth." Correction, "*exceedinge heauie,*"—in reality, A. V. 42, "He went awaye once agayne and prayed." Correction, "*He went away the second time.*" xxviii. 14, "We will . . . saue you harmless." His note here in full reads, "*ἀμερίμνος, that is careless: ἀβλαβής or ἀζήμιτος is harmless: ἀμερίμνος, careless. I may be harmless in body and goods and yet not careless. This is not considered in the Genevan Bible.*" Adopted in A. V., for "*secure you*"=make you secure, free from care. Mark i. 24: "Alas, begone." Correction, "Let be," or "*let us alone.*" 45, "to tel many thinges." Correction, "openlie to declare or preach." Adopted virtually in A. V. x. 19, "Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale." Correction, "*Do not commit adulterie, Do not kill, Do not steale.*" xii. 15, "But he seyng their hypocrisie, seide vnto them." Correction, "*knowing their hypocrisie.*" Luke i. 3, 4, "I determyned also (assone as I had searched out diligently all thinges from the begynnynge) that then I wolde wryte unto the." Correction, "*It seemed good to me, having*

\* Strype, *Parker*, ii. 223.

† *L. c.*, App. lxxxv.

*perfect vnderstandinge of all thinges from the beginning, to write to thee in order.*" vi. 44, ". . . nor of bushes gather they grapes." Correction, ". . . of a bramble."

II. "Wordes and peeces of sentences omytted:"—Matth. xv. 16, "Are ye also [*yet*] without vnderstandinge?" Correction, Insert the word in brackets. xxii. 13, "Bynde him hand and foot and cast him into vtter darkness." Correction, Insert "*take*." xxvi. 13, "Preached in the worlde." Correction, Insert "all or *whole*." Mark xv. 3, "Insert, 'but he answered nothing.'" Spurious reading, taken from Matth. xxvii. 12 or Luke xxiii. 19. Luke viii. 23, "There came down a storm." Correction, Insert "*wind*." x. 23, Insert "*And he turnynge to his disciples, and said secretly*." Adopted with the transposition of "he" and "said" in the margin of A. V. xxii. 12 "He shall shewe you an vpper chambre." Correction, Insert "*great*." xxiv. 27, "He interpreted vnto them in all Scriptures which wer written of him." Correction, Insert "those things"; accepted in more compact form in A. V.

III. "Wordes superfluous:"—Mark xiii. 26, "Let hym that is in the fiede not turne backe agayne vnto *the thinges* which he left behynde him." Correction, "Strike out the words in italics." Luke xii. 24, "Howe much are ye better than *fethered* fowls?" Correction, Strike out "fethered."

IV. "Sentences changed and error in doctrine":—Luke ix. 45, "It was hidde from them that they vnderstode it not." Correction, "that they should not understand it." A. V. renders, "that they perceiued it not"; 1572 adopts Lawrences' correction. Coloss. ii. 13, "Dead to synne, and to the vncircumcision of your fleshe hath he quyckened with him." Correction, "*in synne*."

V. "Modes and tenses changed, and places not well considered by Theodorus Beza and Erasmus, as I thynke":—Matth. xxi. 3: "say ye" should be rendered "*ye shall say*." Luke xvii. 8, "eate thou and drynke thou" should be rendered "*thou shalt eate and drynke*."

Lawrence, who was certainly up to the scholarship of the period, modestly concludes a long argument on points of grammar against the editors of the Greek Testaments: "It is more lyke that I should be deceived than either Erasmus or Beza. I wolde gladlye they were defended that I might see myne own error. I take them to be deceyved, because I see reason and auctoritie for me, and as yet none for them, but because they saye so, and yet bring no prooffe for them."

A brief example of consecutive verses may suffice to illustrate the diction and style of this version.

ST. MATTH. III. 4-12.

4. This *John had his rayment of camels heare, and a letherne girdle<sup>1</sup> about his loines, his meate was locustes and wild honey.*

5. *Then went out to him Hierusalem, and all Jurie, and al the region rounde about Jordane.*

6. *And were baptised of him in Jordane, confessing their sinnes.*

7. *But when he sawe many of the Pharisees and Saducees comme to his baptisme, he said vnto them, O generation of vipers, who hath warned<sup>2</sup> you to flee from the anger to comme.*


8. *Bring forth therefore frutes meete<sup>3</sup> for repentance.*

9. *And be not of such minde, that ye would say within your selues, We haue Abraham to (our) father; For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.*

10. *Euen now is the axe also put into the roote of the trees: Wherefore, every tree which bringeth not forth good fruite is hewen downe and cast into the fire.*

11. *I baptize you in water vnto repentance: but he that cometh after me is mightier than I, whose shoes I am not woorthy to beare, he shall baptize you with the holyc ghost and with fyre.*

12. *Whose fann is in his hand, and he will thoroughly purge<sup>4</sup> his floore, and gather his wheate into (his) garner: but wil burne vp the chaffe with vnquencheable fire.*

 Note: The words in italics show what has been retained in the Authorized Version, edition of 1611.

As compared with former versions, the Great Bible is the basis, the Genevan version the main corrector, though 1 is derived from Luther and the Zürich, 2 suggested by "forewarned" in the Genevan, 3 by "*qui deceant penitentiam*" of Erasmus, and 4 by "*perpurgabit*" of Beza.

Professor Westcott in his collation of Ephesians iv. 7-16 in the Great Bible of 1550 with the Bishops', verified among twenty-six changes not less than seventeen new ones, of which nine are due to the Genevan version, while the original corrections made denote very close and thoughtful reference to the Greek. He notices also the independence of the revision, which in only four places of the new changes agrees with Beza, while in nine it goes definitely against him.

The comparison of the edition of 1568 with the revision of 1572, 1578, leads to the same result, as is evident from Eadie's collation of Galatians, and Westcott's of Ephesians. The subjoined list gives the corrections in these two epistles adopted in the Authorized Version of 1611.

## GALATIANS.

i. 1. from the dead; 9, that ye haue received; 10, if it yet pleased men; 13, *how* that; 15, called *mee*; 17, went I vp; which *were*; 18, I went vp; 23, in times past.

ii. 2, I went vp; 12, *which were*; 14, why compellest thou; 16, we haue beleueed; 21, *come*.

iii. 19, should come.

iv. 12, I *am* as ye are.

v. 8, This perswasion commeth not of that; 9, leaueneth; 20, emulations; 25, let us also walke in the Spirit.

vi. 13, glory in your flesh; 14, that I should glory but [A. V., saue].

## EPIHESIANS,

i. 2, grace *be* . . . and *from*; 5, predestinated; heauen (1568), margin, heauens (1572); not onely in this world (1578).


ii. 1, and he quickened you [A. V., and you *hath hee quickened*]; 5, by [*whose*] grace ye are saued; 7, in *his* kindenesse; 10, before ordeined; 14, middle wall; 19, fellow citizens.

iii. 7, I was made; 8, unto mee which [who, A. V.] am lesse then the least; 12, confidence by; 21, be glory.

iv. 15, *euen* Christ.

v. 15, that ye walke; 24, vnto Christ; 27, that he might present it unto [to, A. V.].

vi. 1, your parents. 12, spirituall wickednesse; 14, your loynes; hauing on; 15, and your feete; 24, grace *be*.

 Note: All these corrections are not by any means original, but simply those appearing in the last recension of the Bishops' Bible as the basis of the Authorized Version. Among the expressions for which A. V. is indebted to the Bishops' Bible, besides those already mentioned, may be named "through the flesh," Rom. viii. 3; "joynt-heires," v. 17, and "earnest expectation," v. 19.

Quaint literalness in some places, and the introduction of explanatory words and clauses characterize this version; these contradictories are however accounted for from the want of

unity, as the necessary result of so many different workers, not all equally gifted and learned. A few specimens of both are added:

I. Literalness. Matth. ii. 13, "young child"; xv. 26, 27, "little dogges." Luke xv. 12, "the portion of the substance." John xiv. 2, "In my father's house are many dwelling places." Acts xiii. 34, "the holy thynges of David which are faythful." 1 Cor. xiii. 3, "though I geue my body that I sholde be burned." 1 Tim. iii. 6, "not a young scoller." Heb. xi. 28, "the seconde time shalbe seene without sinne of them whiche wayte for him." James i. 11, "For the sunne hath rysen with heat, and the grasse hath wythered, and his floure hath fallen away." II. Expansions *a.* harmless but unnecessary: 1 Kings i. 23, "Beholde (here cometh) Nathan the Prophet." Isaiah x. 10, "(As who say) I am able to winne the kingdomes." Matth. iv. 25, "and from (the regions that laye) beyond Jordane." xxvi. 71, "another (wenche) sawe him." Heb. xii. 4, "ye haue not resisted vnto (the shedding of) blood." Expansions *b.* unwarranted and misleading: Isaiah xl. 1, "Comfort my people (o yee prophets)." xlv. 7, "what shall come to passe (in tyme long to come)." lxxv. 18, "(but the Lord sayth) be glad." Luke xvi. 21, "to be refreshed with the crummes which fel from the rich man's borde (and no man gaue vnto him)." Rom xii. 17, "Providing aforehande thinges honest (not onely before God, but also) in the sight of men." Hebr. xiii. 3, "in the body (subject to adversitie)." Rev. ix. 11, "Apolylon (that is to say destroyer)." \*

The marginal notes in the Bishops' Bible are very numerous, quite a number of them are original, *i. e.*, not taken from another version, and very many are borrowed, notably from the Genevan Bible; Eadie says that out of more than fifty notes on 1 Corinthians only seven are not reprinted from the Genevan.† Many of the notes are simply alternative readings, but quite a number are exegetical and practical, and occasionally doctrinal.

The alternative notes are introduced with "some read" or

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\* These examples are selected from those given by professor Eadie.

† While *per contra* Moulton alleges that "a few, perhaps a dozen, of the Genevan annotations are retained."



simply "or." Other notes say: "Beza readeth it," or "the Greek readeth."

Gen. ii. 19, "Man shewed himself lord of the beasts by giving them names." 1. 10, "That is, he would not turn that to their shame which God had disposed to their wealth." 23, "born," or "brought up and nourished." Psalm lxxviii. 4, "his name everlasting. Jah, a name of God that signifieth him to be always and other things be of him." Isaiah lxvi. 3, "He that killeth a sheep for me knetcheth a dog."—Margin: "that is, cutteth off a dogge's neck." Gen. i. 26, "one God and three persons." Deut. vii. 12, "This covenant is grounded on his free grace, therefore in recompensing their obedience he hath respect unto his mercy, and not to their merits."

The next two are suggested by, and intended to correct, the Genevan version:

Rom. viii. 6, "*φρονούσι*, and *φρόνημα*, Greek words, do not so much signify wisdom and prudence, as affection, carefulness, and minding of any thing." 18, "*λογίζομαι*, signifieth to weigh or to consider; but because the matter was certain, and St. Paul nothing doubted thereof, it is thus made, I am persuaded." ix. 11, "The will and purpose of God is the cause of the election and reprobation; for his mercy and calling through Christ are the means of salvation; *and the withdrawing of his mercy is the cause of damnation.*"

The last note is, with the exception of the words in italics added in the Bishops' Bible, taken from the Genevan which reads at v. 19:

"As the onelie wil and purpose of God is the chief cause of election and reprobation: so his free mercie in Christ is an inferior cause of salvation and the hardening of the heart, an inferior cause of damnacion." Philip ii. 12, "Our health hangeth not on our works, and yet are they said to work out their health who do run in the race of justice. For although we be saved freely in Christ by faith, yet must we walk by the way of justice unto our health." iii. 2, Note on "dogs":—"bark against the true doctrine"; on "conscion":—"they who craked thereof." Hebrews xiii. 10, "They that stick to the ceremonies of the law cannot eat, that is cannot be partakers of our altar, which is thanksgiving and liberality, which two sacrifices or offerings are now only left to the Christians."

Thus far very little has been said of the Revision of the Apocrypha in the Bishops' Bible for the good reason that practically they were not revised at all, but mostly taken from the Great Bible which is based not on the Greek text but on the Latin. The Prayer of Manasses, dropped from the Geneva version, occupies its old place between the Story of Bel and the Dragon, and the first book of Maccabees.

The Bishops' Bible contains before the Title of the New Testament, "A Table to make playne the difficultie that is found in S. Matthewe and S. Luke, touching the generation of Jesus Christ the sonne of Dauid, and his ryght successour in the kyngdome: whiche discription begynneth at Dauid, and no hygher, because the difficultie is only in his posteritie."

Professor Plumptre (in Smith, *Dict. of the Bible*, iii. p. 1674) states: "A most elaborate series of genealogical tables, prepared by Hugh Broughton, the great Rabbi of the age (of whom more hereafter), but ostensibly by Speed the antiquary (Broughton's name being in disfavor with the bishops), was prefixed (Strype, *Parker*, iv. 20; Lightfoot, *Life of Broughton*)."

The whole of this paragraph appears to be wrong. The Bishops' Bible was set forth in 1568 (1570) and 1572. Strype, in the chapter referred to, distinctly states that his account related to the edition of 1572, which he describes with considerable minuteness, and that the Genealogical Table, bearing the title: "This Table sets out to the eye the Genealogy of Adam; so passing by the Patriarchs, Judges, Kings, Prophets, and Priests, and the Fathers of their time, continuing in lineal descent to Christ our Saviour," he conjectures to be the archbishop's own doing.

Hugh Broughton did not publish his *Concent of Scripture* until 1588. Lightfoot, *Life of Broughton*, says in the preface that these tables were published at the last under the name of Speed, "in the form we have them before our Bibles." These Bibles are *not* the Bishops', but certain folio and quarto editions of the Authorized Version. As to Broughton's estimate of the Genealogical Table prefixed to the New Testament a few sentences may suffice. He produces the entire Table, and adds:

*"Of the faults contained in this Table.*

"The cockles of the Seashores, and the leaves of a Forest, and the granes of the Popy may as well be numbered as the grosse errors of this Table, disgracing the ground of our own hope . . ." (p. 591).

"Of Acts xiii. 20, *perverted to ruinate many books,*

"our Translation thus speaketh: He gave unto them Judges about the space of 450 yeares. Here Beza said the text was corrupted: to deny that we had a New Testament: and the Pope's Translation turneth back from Joshua, to Isaaks birth, without all reason. S. Paul meant, after a sort 450 yeares. Properly 339 from Joshua's death to Elies. Within which times Judges of punishment oppresse an hundred and eleven yeares: so arise 450. And 19 texts belong to that text of Saint Paul. Which anon shall be laid down. Our Bishops absurditie thus appeareth: Yeares are from the coming from Egypt unto the building of Salomon's Temple, 1 K. vi., 480. Now if the Judges had 450. Thirty of the Wilderness would make up the number: that the stories of Joshua, Samuel, Saul and David should be all fables; and no time for David to be in the world. So our Bishops' Bible might well give place to the alkoran, pestered with lyes" (p. 597).

"Thus shameful king Joas lyeth in the holy scripture; and yet our right reverend Fathers would make him Father after the flesh to the King of glory; who was to make his true Fathers the Patrons of vertue in their ages: and the Scripture well understood, shewed that in all places. But weak is the heart of our teachers: to make him father to our Lord, who was a Cain to the Prophet that taught of our Lord his kingdom" (p. 592, *Life of Broughton*).

Comparison of the subjoined passages with the same passages in the Genevan version will show the influence of the latter; the words in small capitals indicate the changes made on the Great Bible of 1539.

JOHN X. 14-16.

14. I am the good shepheard, and knowe my sheepe, and am knowen of myne. 15. As YE father knoweth me, euen so knowe I also THE father; and I geue my lyfe for the sheepe. 16. And other \* sheepe I haue, which are not of this folde: them also I MUST<sup>1</sup> bryng, and they shal heare my voyce, and there shalbe one folde, (*and*) one sheapheard.

<sup>1</sup> Transposition.

2 COR. V. 11-15.

11. KNOWYNG THEREFORE THE FEARE OF THE LORD, we PERSUADE men, for we are knowen † wel yenough vnto God: I trust also that we are

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\* To wit, they among the Gentiles, where they were strangers from God's church.

† By imbracing the same fayth whiche we preache to others.

known in your consciences. 12. For we COMMENDE not our selues agayne vnto you, but geue you an occasion to GLORY ON OUR BEHALFE, that ye may haue somewhat agaynst them whiche GLORY in the face, and not in the hart. 13. For yf\* we be to feruent, to God are we (*to feruent*;) Or yf we keepe measure, for your cause (*keepe we measure*.) 14. For the loue of Christe constrayneth vs, because we thus iudge, that yf one dyed for al, then were al dead. 15. And he dyed for al, that they which liue, shoulde not hencefoorth liue vnto them selues, but vnto him which dyed for them, and rose agayne.†

1 PETER III. 1-7.

1. Lykewyse ye wyues be in subiection to youre husbandes, that euen they which obey not the word, may without the word be wonne, by the conuersation of the wyues: 2. AFTER THAT THEY HAUE BEHOLDEN your chaste conversation, (*coupled*) with feare. 3. Whose apparel LET IT not be THAT WHICH IS outwarde, with brayded heare, and hangyng on of golde, eyther in puttyng on of (*gorgeous*) apparel: 4. But let the hyd man (*which is*) in the hart be without al corruption, OF A MEEKE AND QUIET SPIRITE; whiche (*spirite*) is before God a thyng muche set by. 5. For after this manner in the olde tyme dyd the holy women ALSO, which trusted in God, tyre them selues, BEYNG obedient vnto theyr husbandes. 6. Euen as Sara obeyed Abraham, calling hym Lorde, whose daughters ye are as long as YE do wel, and are not afrayde for any terror. 7. Like wise ye HUSBANDES, dwel with them accordyng to knowledge, geuyng honour vnto the wife, as vnto the weaker vessel, AND as vnto them that are heyres also of the grace of lyfe, that your prayers be not hyndered.

The subjoined examples are designed to illustrate the conservative character of the Bishops' Bible, the first four from the Old Testament having been collated with Matthew's Bible, the differences being indicated in small capitals. Psalm cx. and Eccclus. xxiv. 14-18 with Matthew's and the Vulgate, the words in small capitals, indicating the differences in Matthew's and the Bishops' and those in italics representing what has been taken from the Vulgate, while Luke xii. 49-52 gives

\* The greke soundeth thus: Whether we be out of wit, to God we be out of wit: Whether we be wyse, to you we be wyse.

† No account is taken of the difference in spelling.

the text of the Bishops' compared with the Great Bible and the Genevan version. The text in all the extracts is that of the Bishops' Bible of 1570 and 1572, described on pages 272-274.

2 SAM. XXIII. 3, 4.

3. The God of Israel spake TO<sup>1</sup> me, EUEN THE MOSTE MYGHTIE of Israel<sup>2</sup> sayde, A RULER<sup>3</sup> ouer men, BEYNG IUST, RULING<sup>4</sup> in the feare of God. 4. And AS<sup>5</sup> the mornynge lyght, when the sunne is VP,<sup>6</sup> a<sup>7</sup> mornynge in whiche are no cloudes (*so shal my house be, but not<sup>8</sup>*) as the grasse of the earth is by BRIGHTNESSE AND RAYNE.<sup>9</sup>

1 UNTO; 2 AND THE STRENGTH; 3 HE THAT BEARETH RULE; 4 HE THAT RULETH IUSTLY; 5 AND HE SHALBE; 6 SHYNNETH; 7 insert IN; 8 TO LETTE THE BRYGHTNESSE, AND; 9 BY THE VERTUE OF THE RAYGN.

JOB XIX. 25-27.

25. For I am sure \* that my redeemer lyueth, and he shal rayse vp at the latter day them that lye in the dust: 26. And though after my skin the (*wormes*) destroy this body, yet shal I see God in my fleshe: 27. Whom I mee selfe shal see, and mine eyes shall beholde, and none other for me, though my reynes are consumed within me.

—AND THAT I SHAL RYSE OUT OF THE EARTH IN—DAY, THAT I SHAL BE CLOTHED AGAINE WYTH THYS SKYNNE, AND SE—FLESHE, YEA I MY SELFE SHAL BEHOLDE HYM, NOT WYTH OTHER, BUT WYTH THESE SAME EYES. MY REYNES ARE—.

ISAIAH XXVI. 19-21.

19. Thy dead men shal lyue, euen as my body shal they ryse agayne: Awake and syng ye that dwel in dust<sup>1</sup> for thy deawe is euen as the deaw of hearbes,<sup>2</sup> and the earth shall cast out them that be vnder her.<sup>3</sup> 20. COME<sup>4</sup> my people, ENTER THOU INTO THY CHAUMBERS, and shut THY DOORES ABOUT THEE,<sup>5</sup> HYDE THEE SELFE FOR A LITTLE WHYLE, VNTYLL THE INDIGNATION<sup>6</sup> be ouerpast. 21. For beholde the Lorde is COMMYNG OUT OF HIS PLACE,<sup>7</sup> TO VISITE<sup>8</sup> the wickednesse of SUCHE<sup>9</sup> AS dwel vpon earth: THE EARTH ALSO SHAL DISCLOSE HER BLOODS,<sup>10</sup> AND SHALL NO MORE<sup>11</sup> hyde them that ARE SLAYNE IN HER.<sup>12</sup>

1 The whole first clause reads: BUT AS FOR . . . AND OURES THAT BE DEPARTED, THEY ARE IN LYFE AND RESURRECCION. THEY LYE IN THE EARTHE. THEY WAKE, AND HAUE IOY: . . . 2 IS A DEW OF LYFE AND LIGHT, 3 BUT THE PLACE OF THE MALYCVIOUS TYRAUNTES IS FALLEN AWAY. 4 SO GO NOW . . . INTO—CHAMBRE; 5 THE DORE TO THEE: 6 AND SUFFRE NOW THE TWINKLYNGE OF AN EYE TYLL THE WRATHE. 7 WYLL GO OUT OF HIS HABITACYON; 8 AND VPSET; 9 THEM THAT; 10 HE WYL DYSCOVER THE BLOOD THAT SHE HATH DEVOURED; 11 SHE SHAL NEUER; 12 SHE HATH MURTERED.

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\* Here is an eident confessing of Jobs fayth, with the assured hope of resurrection.

## ISAIAH LII. 1-3.

1. Vp Sion, vp, take thy strength vnto thee, put on thine honest rayment, O Hierusalem, thou HOLY CITIE<sup>1</sup>: for from this tyme forth there shal no vncircumcised nor vncleane person come in thee. 2. Shake thee from the dust, arise and stand vp, o Hierusalem: Plucke out thy necke from the bonde, o thou captiue daughter Sion. 3. For thus sayth the Lorde, Ye are sold for nought, therefore shall ye be redeemed also without any money.

1 THOU CITIE OF THE HOLYE ONE.

## PSALM CX.

1. *The Lorde sayde vnto my Lord: sit thou on my right hand vntyl I make thyne enemies thy footstool.* 2. *The Lorde shal send the rodde of thy power out of Sion: be thou ruler euen in the middes among thyne enimies.* 3. *In the day of thy power shall THE<sup>1</sup> people offer THEE<sup>2</sup> freewyl offerings with an holy worship; a the deawe of thy birth b is THE<sup>3</sup> wombe of the morning.* 4. *The Lorde swaue, and wyll not repent: thou art a priest for euer after the order of Melchisedech.* 5. *The Lorde vpon thy right hande: shal WOUNDE<sup>4</sup> c euen kings in the day of his wrath.* 6. *He shalbe iudge among the Heathen, d he shall fill THE PLACES with the dead bodies, e and smite in sunder the heades ouer diuers countries. f* 7. *He shall drinke of the brooke in the way: therefore shal he lyft vp his head.*

1 THY; 2 THE; 3 OF THEE; 4 SMITE; 5 THEM (Matthew, Day and Seres, 1549). a. *splendoribus sanctitatis.* b. *ros natiuitatis tue.* c. *vulnerabit.* d. *judicabit in gentibus.* e. *implebit loca cadaveribus.* f. *percutiet caput super terram multam,* Pagninus.

The numerical references in this Psalm show the differences between the Bishops' and Matthew, the alphabetical references the influence of Pagninus, and the italicized portions what has been taken from the Vulgate. The rest may be regarded as independent scholarship; e. g., the rendering *freewyl offerings* (v. 3), appears in the famous version of Tremellius (1579) as *oblaciones voluntarie*.

## ECCLUS. XXIV. 14-18.

14. *I tooke roote in an honorable people, euen in the portion of the Lorde, and in his heritage, and kept me in the fulnesse of the saintes.* 15. *I am set vp an hygh, lyke a Cedar vpon Libanus, and as a cipers tree vpon the mount Hermon.* 16. *I am exalted lyke a Palme tree in*

*Cades, and as a Rose plant in Jericho, as a fayre Oliue tree in the feedde, and am exalted like<sup>1</sup> a Plantane tree by the water syde. 17. I haue giuen a smell in the streetes, as the Cynamon and Balme that hath so good a sauour, yea a sweete odour haue I giuen, as it were myrre of the best. I haue made my dwelllynges to smell as it were of Rosin, Galbanum, of Cloues,<sup>2</sup> Insense, and as Libanus when it is not heuen dozone, and myne odour is as the pure Balme. 18. As the Terebint<sup>\*</sup> haue I stretched out my branches, and my branches are the branches of honour and louyng fauour.*

Collated with Matthew, Day and Seres, 1549, with the result that excepting two additions (1 insert AS; 2 insert AND; the Bishops' is in literal agreement with it.

The italicized portions of this extract show what has been taken from the Vulgate.

## ST. LUKE XII. 49-52.

49. I am come to send<sup>1</sup> fyre † on *the* earth, and what is my desyre, yf ‡ it be already kindled? 50. Notwithstanding I must be baptised with a baptisme, § and howe am I payned<sup>2</sup> till it be ended? 51. Suppose ye that I am come to send<sup>3</sup> peace on earth? I tel you, nay, but rather || diuision.<sup>4</sup> 52. For from hencefoorth there shalbe fyue in one house diuided, three agaynst two, and two agaynst three.

The two words in italics are the only changes (and in the latter only a change of tense) from the text of the Great Bible of 1539. The numerical references show the changes in the Geneva version of 1557: 1 to put; 2 grieved; 3 to give; 4 debate.

The following is an extract taken from the edition of 1572, which contains a double version of the Psalms, that of the Great Bible in black letter, and the new version in Roman letter.

\* Terebint, is a harde tree, spreade abroad with long boughes, where out of cometh the gumme, called a pure turpentine, whiche cleanseth the stomacke of putrified homors, and purifieth the eares: so the wysedome of God declared in his Scriptures, spreadeth abroad her manifold branches of knowledge and vnderstanding, to purge the inwarde eares and corruption of the soule.

† That is the Gospel, whiche is as a vehement fyre, and maketh a change of thynges, thorow al the worlde.

‡ That is, but that it be.

§ He compareth affliction and his death to baptisme, Matt. 10, d.

|| Christ is not the cause that there is destruction for the Gospel, but the wyckednesse of worldynges, whiche by malice contemnyng the Gospel, be at variance with all that professe it, Matt. 16, a.

## PSALM CXXX.

*Great Bible Version.*

1. Out of the deepe haue I called vnto thee, o Lorde: Lorde heare my voyce. 2. Oh let thine eares consider wel: the voice of my complaynt. 3. If thou Lord, wilt be extreme to marke what is donne amisse: oh Lorde who may abyde it? 4. For there is mercy with thee; therefore shalt thou be feared. 5. I looke for the Lorde, my soule dooth wayte for him: in his woorde is my trust. 6. My soule fleeth vnto the Lorde: before the mornynge watche (I say) before the morning watche. 7. O Israel trust in the Lorde, for with the Lorde there is mercie: and with him is plenteous redemption. 8. And he shal redeeme Israel: from all his sinnes.

*The New Version.*

1. Out of the deepe I haue called vnto thee, O God: O Lorde heare my voyce. 2. Let thine eares be attentue: vnto the voyce of my petition for grace. 3. If thou, o God, wilt marke what is donne amisse: o Lorde who can abide it? 4. For there is pardon of sinne with thee: that thou mayest be feared. 5. I haue wayted for God, my soule haue wayted *for him*: and I haue reposed my trust in his woorde. 6. My soule *listeth* more after God, then watchmen doo after the morning, I say more then watchmen doo after the morning. 7. Israel ought to trust in God, for there is mercy with God: and there is plenteousness of redemption with him. 8. And he wyl redeeme Israel: from all his sinnes.

About ten years after the publication of the Revised edition of the Bishops' Bible, Gregory Martin in a work entitled:

*A Discoverie of the Manifold Corruptions of the Holy Scriptures by the Heretikes of our daies, specially the English Sectaries, and of their foule dealing therein, by partial & false translations to the advantage of their heresies, in their English Bibls used and authorised since the time of the Schisme, etc., Rhemes, John Fogny, 1582*, made an indiscriminate onslaught on all the English versions and adverting to their number exclaims "he must learn what English translation is read in their church (which were hard to know, it changeth so oft) before we may be held to accuse them of false translation, how shall we be sure that they will stand to any of their translations? From the first read in their Church, they flee to that which is now read and from that again to the later Genevan Bibles, neither read in their churches nor of greater authority among them, and we doubt not that they will as fast flee from



this to the former again." \* The three translations referred to are, of course, the Great Bible, the Genevan and the Bishops'. Fulke answered him in *A Defence of the sincere and true Translations of the holie Scriptures into the English tong, against the manifolde cauits, friuolous quarels, and impudent slaunders of Gregorie Martin, one of the readers of Popish diuinitie in the trayterous Seminarie of Rhemes etc., London etc., 1583*. There is much ability displayed by both, though in most instances Fulke gets the better of his adversary; the two books (which may be read substantially in one, in the Parker's Society edition) shed much light on a large number of passages, as they were understood and interpreted at the time, and are very useful. His defence of the translators of the English is very noble, to wit these passages: "We never go from that text and ancient reading which all the fathers used and expounded; but we translate that most usual text, which was first printed out of the most ancient copies that could be found; and if any be since found, or if any of the ancient fathers did read otherwise than the usual copies, in any word that is in any way material, in annotation, commentaries, readings, and sermons, we spare not to declare it as occasion serveth. . . . We never flee from the Hebrew and Greek in any place, much less in places of controversy: but we always hold, as near as we can, that which the Greek and Hebrew signifieth. But if in places of controversy we take witness of the Greek or vulgar Latin, where the Hebrew or Greek may be thought ambiguous; I trust no wise man will count this a flight from the Hebrew and Greek, which we always translate aright, whether it agree with the Seventy or vulgar Latin, or no." †

The spirit and manner in which controversies were conducted towards the close of the sixteenth century may be illustrated by a passage which has a direct connection with an alleged interpolation in the Bishops' Bible, and therefore is not out of place here.

Martin says: "Again, Saul confounded the Jews, proving (by conferring one scripture with another), that this is very Christ." These words "by conferring one scripture with another," are added more than is in the Greek text: in favor of their presumptuous opinion, that conference of scriptures is enough for any man to understand them, and so to reject both the commentaries of the doctors, and exposition of holy councils, and catholic church: it is so much more, I say, than is in the Greek text,

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\* *l. c.* pp. 9-11.

† pp. 99, 100.

and a notorious corruption in their bible, read daily in their churches as most authentical.

[The only edition of the Bishops' Bible known to have the obnoxious clause is that of 1584, which Martin could not have used, because he wrote in 1582. There are two editions of the Bible of the year 1577, Jugge's quarto of the Bishops', and Barker's folio of the Genevan. The Genevan has the clause in the margin.]

Fulke's answer to the charge is this: "Either you make a loud lie, or else some one print which you have of the Bishops' bible, which you call *Bib.* 1577, hath put that into the line, that should be the note in the margin. For, of four translations that I have, never a one hath that addition. The Bishops' bible hath that, Chapt. ix. 22, thus: "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, affirming that this was very Christ." The Geneva bible thus: "But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, confirming that this was the Christ," where the note in the margin upon the word, "confirming," is this: "proving by the conference of the Scriptures." Thomas Matthew's Bible translateth that verse thus: "But Saul increased in strength, and confounded the Jews which dwelt at Damascus, affirming that this was very Christ." Master Coverdale's bible, 1562, hath it thus: "But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, affirming that this was very Christ." Thus are all our translations without that addition, which, although it is not to be borne in the text, yet is no heretical addition, except you count it heresy to prove a thing by conference of Scripture.

The conclusion of the controversy may likewise conclude this chapter on the Bishops' Bible:

Martin: "To conclude: are not your scholars, think you, much bound unto you, for giving them, instead of God's blessed word and his holy Scriptures, such translations heretical, judaical, profane, false, negligent, fantastical, new, naught, monstrous? God open their eyes to see, and mollify your hearts to repent of all your falsehood and treachery, both that which is manifestly convinced against you and cannot be denied, as also that which may by some shew of answer be shifted in the sight of the ignorant, but in your consciences is as manifest as the other!"

Fulke: "Happy and thrice happy hath our English nation been, since God hath given learned translators, to express in our mother tongue the heavenly mysteries of his holy word, delivered to his church in the Hebrew and Greek languages. Who, although they have in some matters of no importance unto salvation, as men, been deceived; yet have they

faithfully delivered the whole substance of the heavenly doctrine, contained in the holy scriptures, without any heretical translations or willful corruptions; and in the whole bible, among them all, have committed as few oversights for anything that you can bring, and of less importance, than you have done only in the New Testament; where, beside so many omissions, even out of your own vulgar Latin translation, you have taken upon you to alter that you found in your text, and translate that which is only in the margin, and is read but in few written copies: as for *Italia* you say *Attalia*, noted before Heb. xiii., for *placuerunt* you translate *latuerunt*, 2 Pet. II., for *coinquinationis*, which is in the text, you translate *coinquinationes*, which was found but in one only copy by Hentenius, as the other but one or two of thirty divers copies, most written.” \*

## CHAPTER XII.

### THE RHEMES TESTAMENT AND DOUAY BIBLE.

THIS is the Roman Catholic Version of the Scriptures executed by English refugees of the Roman Catholic persuasion in the reign of Elizabeth. The three chief promoters of this translation, referred to in the advertisement to the Douay Bible as *tres diversi ejus nationis eruditissimi theologi*, are said to have been, on the authority of Possevin, † William Allen, Gregory Martin and Richard Bristow.

William Allen who had been canon of York, and principal of St. Mary's Hall, Oxford, in the reign of Queen Mary, fled to Louvain, was made successively doctor of divinity, a canon of Cambray and of Rhemes, and bore a prominent part in the establishment of the Romish Seminary for English students at the last place. Bp. Andrewe's says of him: “His forehead was surely flint, and his tongue a razor.” ‡

\* *Defense*, etc. p. 591.

† Ant. Possevini *Apparatus Sacer* I. 225. Cologne, 1608, fol.

‡ *Tortura Torti*, p. 143.

Gregory Martin, already referred to in the chapter on the Bishops' Bible (*ad finem*), was a native of Maxfield in Sussex, one of the original scholars of St. John's College, Oxford, where he took his M.A. in 1564, and reputed the best Hebrew and Greek scholar of his college. Becoming a pervert to Popery, he went to Douay in 1570, and became a divinity reader in the Seminary at Rhemes. He was the chief translator of the entire Bible, an able controversial writer, and died in 1584, his death, it is said, having been hastened by his incessant toil.

Richard Bristow, a native of Worcester, successively M.A. of Christ Church, and Fellow of Exeter College, Oxford, abjured Protestantism in 1569, and became a reader of divinity, first at Douay, and then at Rhemes. The notes in the New Testament are said to have been prepared by him, while, Thomas Worthington, also an Oxford man, and afterwards president of the Seminary at Rhemes, is reported to have prepared the annotations and tables for the Old Testament.

The New Testament appeared in 1582, in quarto, and its title page reads thus:

THE  
NEW TESTAMENT

OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH

*out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vwith the Greeke and other editions in diuers languages: VWith Arguments of bookes and chapters, Annotations, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discoverie of the CORRPTIONS of diuers late translations, and for cleering the CONTROVERSIES in religion, of these daies:*

IN THE ENGLISH COLLEGE OF RHEMES.

Psalm 118.

*Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.*

That is,

Giue me vnderstanding, and I vvill search thy lavv, and vvill keepe it vvith my vvhole hart.

St. Aug. *tract. 2, in Epist. Joan.*

*Omnia, quæ leguntur in Scripturis sanctis, ad instructionem & salutem nostram intentè oportet audire: maximè tamen memoriæ commendanda sunt, quæ aduersus Hereticos valent plurimum: quorum insidie, infirmiores quosque & negligentiores circumuenire non cessant.*

That is,

All things that are readde in holy Scriptures, vve must hear with great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvhich make most against Heretikes: vvwhose deceites cease not to circument and beguile al the vveaker sort and the more negligent persons.

PRINTED AT RHEMES. BY IOHN FOGNY.

1582.

*Cum Privilegio.*

The Preface, which is quite lengthy, is a document of consummate skill and ingenious special pleading. It makes no reference to the use of the earlier English translations, and contemporary versions, to which the translators of this version were under very great obligations, as will be shown hereafter.

This preface treats of three points: 1. Of the translation of Holy Scriptures into the vulgar tongues, and namely into English. 2. Of the causes why this New Testament is translated according to the ancient vulgar Latin text. 3. Of the manner of translating the same.

“Now since Luther’s revolt also,” they say, “diuers learned Catholics for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preservation or reclaime of many good soules endangered thereby, haue published the Bible in the several languages of almost al the principal prouinces of the Latin church: no other bookes in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, and not many other remedies being more soueraine against the same (if it be vsed in order, discretion, and humilitie) then the true, faithful, and sincere interpretation opposed therevnto;

“Which causeth the Holy Church not to forbid vtterly any Catholic translation, though she allow not the publishing or reading of any abso-

lutely and without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whome these her Masters and Spouses giftes are to be bestowed to the most good of the faithful; and therefore neither generally permitteth that which muste needs doe hurt to the vnworthy, nor absolutely condemneth that which maye do much good to the worthy. Where vpon, the order which many a iust man wished before, was taken by the Deputies of the late famous council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and catholically translated into vulgar tonges, yet may not be indifferently readde of al men, nor of any other then such as haue expresse licence therevnto of their lawful ordinaries, with good testimonie from their curates and confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harm thereby. . . .

. . . . "we must not imagin that in the primitiue church either euery one that vnderstoode the learned tonges wherein the Scriptures were written or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and tosse the scriptures; or that our forefathers suffred euery scholemaister, scholar, or grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tonges were in the hands of euery husbandman, artificer, prentice, boies, girles, mistresse, maide, nian; that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so il, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

"They were then in libraries, monasteries, colleges, churches, in bish-ops', priests, and some deuout principal laymens houses and handes; who vsed them with feare and reuerence, and specially such partes as pertained to good life and maners, not meddling, but in pulpit and schooles (and that moderately to) with the hard and high mysteries and places of greater difficultie. The poore ploughman could then, in labouring the ground, sing the hymnes and psalmes either in knowen or vnknown languages, as they heard them in the holy church, though they could neither reade nor knowe the sense, meaning, and mysteries of the same."

After dwelling on the past glories of that golden age of blissful ignorance, and the false and corrupt translations of the Protestants, and stating

that compassion moved them to supply their beloued countrymen with the unadulterated truth in their translation in which they profess to haue kept "as neere as is possible to our text, and to the very words and phrases which by long vse are made venerable," as well as annotations designed "to shew the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, and also the Apostolike tradition, the exposition of the holy fathers, the decrees of the Catholike Church and most ancient Councils,"

they give the following reasons for their preference of the Old Vulgar Latin text to the common Greek text:

1. It is so ancient that it was used in the church above 1300 years ago. . . .
2. It is that . . . by all probability, which St. Jerome afterward corrected according to the Greek. . . .
3. It is the same which St. Augustine so commendeth. . . .
4. Which for the most part ever since hath been used in the Church's service, and used and expounded by the Fathers. . . .
5. Which the Holy Council of Trent . . . hath declared and defined only of all other Latin translations to be authentical. . . .
6. It is the grauest, sincerest, of greatest majestie, and the least partialitie. . . .
7. It is so exact and precise according to the Greeke, both the phrase and the word, that delicate heretics therefore reprehend it of rudeness. . . .
8. The aduersaries themselues, namely Beza, prefer it before all the rest. . . .
9. In the rest there is such diuersitie and discussion, and no end of reprehending one another, and translating every man according to his fancy. . . .
10. It is not only better than all other Latin \* translations but than the Greek text itself in those places where they disagree. . . .

As to their manner of translating they say:

"In this our translation, because we wish it to be most sincerely as becommeth a Catholike translation, and haue endeauored so to make it: we are very Precise and religious in folowing our copie, the old vulgar aproued Latin: not only in sense, which we hope we alwaies doe, but

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\* Eadie says that a certain cardinal confessed that he had gone over the Vulgate once, but vowed never to read it again, lest his Latinity should be spoiled.

sometimes in the very words also and phrases, which may seeme to the vulgar reader and to common English eares not yet acquainted therewith, rudenesse or ignorance: but to the discrete reader that deeply weigheth and considereth the importance of sacred words and speeches . . . we doubt not but our consideration and doing therein, shal seeme reasonable and necessarie. . . .”

The following they call “translations.” *Amen, Amen* I say unto you, and argue if the English retain *Alleluia* in their versions (though they translate it “Praise ye the Lord” in the Book of Common Prayer), as well as *Hosanna*, *Raca* and *Belial*, why should they not retain *Corbana* and *Parascue*. “Moreover,” they continue, “we presume not in hard places to mollitie the speeches and phrases, but religiously keepe them word for word, and point for point, for fear of missing, or restraining the sense of the Holy Ghost to our phantasie, as Eph. vi., ‘Against the spirituals of wickedness in the celestials,’ and ‘what to me and thee woman?’ and 1 Pet. ii., ‘As infant euen now borne, reasonable, milke without guile desireye.’ We do so place, ‘reasonable,’ of purpose, that it may be indifferent both to infants going before, as in our Latin text: or to milke that followeth after, as in other Latin copies and in the Greeke. Io. iii., we translate, ‘The spirit breatheth where he wil, etc.’ leauing it indifferent to signifie either the holy Ghost, or winde: which the Protestants translating, ‘minde,’ take away the other sense more common and vsual in the ancient fathers. . . .”

“We adde the Greeke in the margent for diuers causes. Sometime when the sense is hard, that the learned reader may consider of it and see if he can helpe himselfe better then by our translation. Item we adde the Latin word sometime in the margent, when either we can not fully expresse it (as Act. viii., ‘They tooke order for Stevens funeral,’ and, ‘Al take not his word’) or when the reader might thinke, it can not be as we translate, as, Luc. viii., ‘A storme of winde descended in to the lake, and they were filled,’ and Io. v., ‘when Iesus knew that he had now a long time,’ meaning, in his infirmitie.”

“This precise folowing of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of the gospels in the first page, S. Matthew, S. Mar., S. John: because it is so neither in Greeke nor Latin, though in the toppes of the leaues folowing, where we may be bolder, we adde S. Matthew etc. to satisfie the reader. . . .

“Item we giue the Reader in the places of some importance, another reading in the margent, specially when the Greeke is agreeable to the same, *e. g.* as Iohn iv., *transiet de morte ad vitam*, where other copies have *tranijt*, as in the Greeke.



“We binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but folow the pointing most agreeable to the Greeke and to the fathers commentaries, *e. g.* Coll. i. 10, *Ambulantes digne Deo, per omnia placentes*, walking worthy of God, in all things pleasing, Eph. i. 17, they pointed: *Deus Domini nostri Jesu Christi, Pater gloriæ*, as in the Greeke, and St. Chryseostome and St. Hierome.

“We translate sometime the word that is in the Latin margent, and not that in the text, where by the Greeke or the fathers we see it is a manifest fault of the writers heretofore, that mistook one word for an other. As *in fine* not *in fide*, 1 Pet. iii. 8; *presentiam* not *prescientiam*, 2 Pet. v. 16; *latuerunt* not *placuerunt*, Heb. xiii.”

Their way of proving on critical grounds the superiority of the Latin translation to the Greek original is certainly very unique. As a rule, they say, the Latin agrees with the Greek; if it differs from the common Greek text, it agrees with some copy,

“As may be seen in Stephens’ margin,” and that the adversaries frequently concede the superiority of the marginal readings; that where the Greek goes against the Latin, quotations from the Greek fathers are sure to sustain it; and where these fail, conjecture may come in to adapt the Greek to the Latin; that where conjecture and the Greek fathers fail, the Latin fathers are almost sure to sustain the Vulgate, and if they should have a different reading the cause is to be sought in “the great diuersitie and multitude” of the Latin copies. Admit the validity of these *critical* principles, and the superiority of the text of the Vulgate to the Greek text is established.

The notes are simply furious, and in the words of a Roman Catholic writer, “the translation is accompanied with virulent annotations against the Protestant religion, and manifestly calculated to support a system, not of genuine Catholicity, but of transalpine popery.”

I am undecided whether the actual translation of the Rhemish New Testament is inconsistent with the express declaration of the translators, or in agreement with it, for as a matter of fact, their text agrees in some particulars, and especially in the use of the definite article, with the Greek, and in spite of

their professed deification of the Vulgate, even as authorized by the Council of Trent, and their perpetual fulminations against heretics and adversaries, especially in the notes, they are under great obligations to the Genevan mouse (Beza), the Genevan version, the Bishops' Bible, and to Wiclif.

Most of the characteristics of this translation will appear from a consecutive passage, taken from the edition of 1582, with the text of the Vulgate (taken from Carrière's Commentary, 1740) placed over it in *Italics*.

MATTHEW III. 1-12.

1. *In diebus illis, venit Joannes Baptista prædicans in deserto Judææ,*  
And in those dayes cometh <sup>1</sup> Iohn the Baptist preaching in the desert of Ievvrie,<sup>2</sup>

2. *Et dicens: Penitentiam agite: appropinquavit enim Regnum Cælorum.*

& saying, Do penance: for the Kingdom of Heauen<sup>3</sup> is <sup>4</sup> at hand.

3. *Hic est enim qui dictus est per Isaiam Prophetam, dicentem. Vox*

For this is he that was spoken of<sup>5</sup> by Esay the Prophet, saying: a *clamantis in deserto: Parate viam Domini: rectas facite semitas ejus.*  
voyce of one crying in the desert, prepare ye the way of our<sup>6</sup> Lord, make straight his pathes.

4. *Ipse autem Ioannes habebat vestimentum de pilis camelorum, &*

And <sup>7</sup> the sayd Iohn had his<sup>8</sup> garment of camels heare, & a girdle *zonam p. lliceam circa lumbos suos: esca autem ejus erat locustæ, & met silvestre.*

of a skinne about his loynes: and his meat was locustes and vvilde honie.

5. *Tunc exibat ad eum Jerosolyma & omnis Judea, & omnis regio*

Then vvient forth<sup>9</sup> to him Hierusalem & al Ievvrie, & al the couu- *circa Jordanem:*

tre<sup>10</sup> about Iordan:

6. *Et baptizabantur ab eo in Jordane, confitentes peccata sua.*

& vvere baptized of him in Iordan, confessing their sinnes.

7. *Videns autem multos Phariseorum & Sadducæorum, venientes ad*

And seeing many of the Pharisees & Sadducees coming to his baptism, he sayd to them: Ye vipers brood,<sup>11</sup> who hath shevved <sup>12</sup> you to flee *vobis fugere à ventura ira?*

from the vvrath to come?

8. *Facite ergo fructum dignum pœnitentiæ.*

Yeld <sup>13</sup> therfore fruite vvorthie <sup>14</sup> of penance.

9. *Et ne velitis dicere intra vos: Patrem habemus Abraham: dice*

And delite <sup>15</sup> not to say vvithin your selues, we haue Abraham to our  
*enim vobis quoniam potens est Deus de lapidibus istis suscitare filios*  
father, for I tel <sup>16</sup> you that God is able of these stones to raise vp children  
*Abrahæ.*

to Abraham.

10. *Jam enim securis ad radicem arborum posita est. Omnis ergo*

For novv the axe is put to the roote of the trees. Euery tree ther-  
*arbor, que non facit fructum bonum, excidetur, & in ignem mittetur.*  
fore that doth not yeld good fruite, shal be cut dovvne, & cast into the  
fyre.

11. *Ego quidem baptizo vos in aqua in pœnitentiam: qui autem post*

I in deede baptize you in vvater vnto <sup>17</sup> penance, but he that shal  
*me venturus est, fortior me est, cujus non sum dignus calceamenta por-*  
come after me, is stronger than I, vvwhose shoes I am not vvorthie to  
*tare: ipse vos baptizabit in Spiritu Sancto, et igni.*

bære, <sup>18</sup> he shal baptize you in the Holy Ghost & fire. <sup>19</sup>

12. *Cujus ventilabrum in manu sua: & permundabit aream suam: &*

Whose fanne <sup>20</sup> is in his hand, and he shal cleane purge <sup>21</sup> his  
*congregabit triticum suum in horreum, paleas autem comburet igni in-*  
floore: and he vvil gather his vvheate into the <sup>22</sup> barne, but the chaffe he  
*extinguibili.*

vvil burne vvith vnquencheable fire.

1 *Cometh*, influenced by the Greek, for the Latin may be the present or the per-  
fect. 2 *leuie*, influenced by the English versions, Tyndale, Great Bible, Bishops',  
and Geneva. 3 *heaven*, departure from the Latin and conforming to the English  
idiom. 4 *is*, conforms to the English idiom in all the versions from Tyndale. 5 *was*  
*spoken of*, the past tense in the Great Bible, Genevan (1557) and the Bishops'. 6 *of*  
*our Lord*, a departure from the Vulgate to the place in Isaiah xl. 3. where that ren-  
dering is given. 7 *And*, the rendering of *autem* fluctuates; here it is *and*, in ver. 11  
*but*, where the Greek δὲ requires it. In ver. 1, where δὲ is not adversative, they  
translate *and*. 8 *his garment*, influenced by the English versions after Tyndale and  
the Greek, but not required by the Latin. 9 *went forth*, original. 10 "Al the cuntre  
about iordan," Wiclif, in opposition to *region*. 11 *Brood*, original. 12 *shewd you*,  
Wiclif. 13 *yeld*, original. 14 *worthie*, Wiclif. 15 *delite*, original. 16 *tel*, original.  
17 *vnto*, Great Bible, Bishops'. Wiclif, "in to." 18 "I am not worthi to bære,"  
Wiclif. 19 "in the holi goost and fier," Wiclif. 20 *whose fanne*, Tyndale, Great Bible,  
Bishops'. *Ventilabrum* does not necessarily signify *fan*, it may mean any implement  
for winnowing grain. 21 *cleane purge*, after Wiclif's "fulli clense," or the Bishops'  
"throughly purge." 22 *into the barne*, εἰς τὴν ἀποθήκην, Great Bible.

The dependence of this version on Wiclif's may be illustrated separately by the presentation of both in parallel columns, the choice of the passage is made at random.

## MARK XIV. 17-26.

*Wiclif, 1380.*

- 17 and whanne euentide was come,  
he cam with the XII.  
18 and whanne thei saten at the  
mete and eten ihesus seide, truli  
I seye to yhou that oon of yhou  
that eteth with me schal bitraie  
me,  
19 and thei bigunen to be sory, &  
to seye to hym ech bi hem silf,  
where I?  
20 which seide to hem, oon of the  
twelue, that putteth the hond  
with me in the plater,  
21 and sothli <sup>1</sup> mannes sone goith as  
it is writun of him, but wo to  
that man bi whom mannes sone  
schal be bitrayede, it were good  
to hym, if thilke <sup>2</sup> man hadde  
not be borun,  
22 and while thei etun, ihesus took  
breed and blessid and brak and  
ghaf it to hem and seide, take  
yhe, this is my bodi,  
23 and whanne he hadde take the  
cuppe he dede thankyngis and  
ghaf to hem, and alle drunken  
therof,  
24 and he seide to hem, this is my  
blood of the newe testamente,  
whiche schal be schedde for  
many,  
25 truli I seye to yhou, for nowe I  
schal not drynke of this fruyt of  
vyne in to <sup>3</sup> that day, whanne I

*Rhemes, 1582.*

- And vwhen euen vvas come, he 17  
commeth with the Twelue.  
And vwhen they vvere sitting at 18  
the table and eating, Iesvs said,  
Amen I say to you, that one of  
you shal betray me, he <sup>1</sup> that  
eateth vvith me.  
But they began to be sad, and to 19  
say to him seuerally, <sup>2</sup> Is it I?  
VWho said to them, One of the 20  
Twelue, he that dippeth <sup>3</sup> vvith  
me his hand in the dish.  
and the Sonne of man in deede 21  
goeth as it is vvritten of him, but  
vvo to that man by vvhom the  
Sonne of man shal be betrayed,  
it vvere good for him, if that  
man had not been borne.  
And vvhiles they vvere eating, 22  
Iesvs tooke bread: and blessing <sup>4</sup>  
brake, and gaue to them, and  
said, Take, This is my Body.  
And taking the chalice, <sup>5</sup> giuing 23  
thankes he gaue to them. and  
they al dranke of it.  
and he said to them, This is my 24  
blovd of the nev testamēt, that  
shal be shed for many.  
Amen I say to you, that novv I 25  
vvil not drinke of the fruite of  
the vine vntil <sup>6</sup> that day vvhen I

schal drinke it new in the rewmi<sup>4</sup> of god,  
 26 and whanne the ympne<sup>5</sup> was seid they wenten out in to the hill of olyues.

1 *sothli*, truly. 2 *thilke*, that. 3 *in to* = until. 4 *rewm*, realm. 5 *ympne*, hymn.

shal drinke it nevv in the king-  
 dom of God.  
 And an hymne being said,<sup>7</sup> they 26  
 vvent forth into Mount-oliuet.

1 *ὁ ἐσθίων*. 2 *Singulatim*. 3 *d.p.* = *peth*, the *English* idiom in all the subsequent versions. 4 *benedicens*. 5 *accepte calice*. 6 *until*, in all the English versions. 7 clearly intended to express past action.

The following passages giving the characteristics of this version require no comment:

*a.* The use of the definite article in—1 Thess. i. 3, the charity, the enduring of hope. Matth. iv. 5, the pinnacle; xxviii. 16, the mount. Eph. ii. 3, as also the rest. Rev. ii. 13, clothed in the white robes.

Its omission, in Luke ii. 9, an angel of our Lord. Matth. ii. 13, an angel. John iv. 27, talked with a woman.

*b.* Literal renderings: Rom. viii. 21, liberty of the glory. 2 Cor. iv. 4, gospel of the glory. Eph. iv. 24, desires of error; 24, holiness of the truth. Phil. iii. 21, body of our humility; body of his glory. 2 Thess. i. 7, angels of his power. Col. i. 13, Son of his love.

*c.* Translations requiring translation. Matth. i. 17, transmigration of Babylon; vi. 11, supersubstantial bread; xvi. 26, what permutation; xxvii. 62, day which is after the parascene. Mark iii. 6, made a consultation; v. 35, they come to the archsynagogue; xv. 46, wrapped him in the sindon. Luke i. 6, walking in all the commaundements and justifications of our Lord; ix. 46, there entered a cogitation into them; xxii. 7, the day of the Azymes . . . the pasche should be killed; 12, He will shew you a great refectory adorned; 18, I will not drink of the generation of the vine. John ii. 11, What to me and thee woman? v. 2, and there is at Hierusalem upon Probatica a pond; vi. 45, And al shall be docible of God; vii. 5, Scenopégia was at hand; Acts i. 2, he was assumed; xxiii. 14, by execration we haue vowed. Rom. i. 30, odible to God; ii. 25, if thou be a preuaricator of the law, thy circumcision is become prepuce. 1 Cor. v. 7, purge the old leaven, that ye may be a new paste as you are Azymes; x. 11, written to our correption; xi. 4, dishonesteth his head. 2 Cor. vii. 1, from all iniquation of the flesh and spirit; xi. 2, for I haue despoused you; xiii. 1, seek you an experiment of him that speaketh in me. Gal. v. 11, the scandal of the crosse evacuated; 21, ebrieties, commessations. Eph. ii. 6, sit with him in the celestials; iii. 6, concorporat

and comparticant; 14, of whom all paternitie in the heavens; iv. 30, and contristate not the holy Spirit of God; vi. 12, against the rectors of the world of this darkenes, against the spirituals of wickednes in the celestials. Philipp. ii. 7, exinanited himself; iii. 10, the vertue of his resurrection, and the society of his passions, configured to his death; iv. 18, an acceptable host. Coloss. iii. 16, spiritual canticles, in grace singing in your hartes to God. 2 Thess. ii. 8, eaten bread of any man gratis. 1 Tim. ii. 6, not a neophyte; v. 6, For she that is in deliciouseenes, liuing is dead. 2 Tim. i. 11, an Apostle and Maister of the Gentiles; 14, keep the good depositum; iv. 4, from the truth certes they will auert. Titus ii. 3, old women, in like maner, in holy attire. Philem. 6, evident in the agnition of al good; 24, coadiutors. Heb. ii. 17, that he might repropitiate the sinnes of the people; iii. 13, obdurate with the fallacie of sinne; 15, obdurate your hartes as in that exacerbation; iv. 4, left a sabbatisme for the people of God; v. 9, and being consummate; vi. 7, grasse commodious for them by whom it is tilled; vii. 19, introduction of a better hope; viii. 5, according to the exampler which vvas shewed thee; ix. 1, a secular sanctuarie; 3, Sancta Sanctorum; 23, examplers of the cœlestials; 28, to exhaust the sinnes of many; x. 16, in their mindes vvill I superscribe them; xii. 2, the consummator Iesus, vvho, ioy being proposed vnto him, sustained the crosse, contemning confusion; xiii. 7, Remember your prelates; 16, For with such hostes God is promerited. James i. 15, sinne when it is consummate, ingendreth death; 17, no transmutation, nor shadowing of alteration; 23, countenance of his natiuity; iii. 4, turned about with a litle sterne whither the violence of the director wil; 6, inflameth the wheele of our natiuity. 1 Peter i. 13, not configured to the former desires; 17, in feare conuerse ye the time of your peregrination; 22, in the sincere loue of the fraternitie from the hart; ii. 13, be subject therfore to euery humane creature for God; iii. 7, as vnto the weaker feminine vessel imparting honovr; iv. 12, strange in the feruour which is to you for a tentation; 13, but communicating with the passions of Christ; v. 5, insinuate humilitie one to another; 2 Pet. ii. 13, coinquinations and spottes, flowing in delicacies; iii. 13, in which iustice inhabiteth. 1 John i. 3, our societie may be with the Father, and with his Sonne; ii. 14, I write unto you infantes; iii. 1, See what maner of charitie the Father hath giuen vs; \* iv. 3, euery spirit that dissolueth Iesvs. 2 John 9, Euery one that reuolteth, and persisteth not in the doctrine of Christ.

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\* They render ἀγαπῆν uniformly "charity" which lord Bacon thought a mark of "discretion and tenderness" of this version.

3 John 9, but he that loueth to beare primacie among them. Jude 4, prescribed vnto this iudgement . . . transferring the grace of God into riotousnes, and denying the onely Dominator; 19, which segregate them selues. Rev. i. 10, on the Dominical day; 15, and his feete like to latten (Wiclif); ii. 14, to cast a scandal before the children of Israel; iii. 17, a miser, and miserable; ix. 11, in Latin hauing the name Exterminans; x. 7, shal be consummate, as he hath euangelized; xiv. 11, take the character of his name; xix. 18, the flesh of tribunes (Wiclif); xxi. 6, the fountain of the water of life, gratis, also xxii. 17; xxii. 2, tree for the curing of the Gentiles; 14, blessed are they that wash their stoles.

The last passage shows that the Rhemish translators stopped short at no absurdity however great, as long as it was in the Vulgate; it is impossible to tell what edition they used, but it must have been one of the very worst, for quite a number of copies read *Beati qui lavant stolas suas in sanguine Agni*.

There are nevertheless redeeming features, and it is only fair to point to some renderings less narrow, and even felicitous in spite of the absurdities which often mar otherwise good translations. Moreover it should be remembered that the Latin of the New Testament is of very ancient date, and that many of its readings, being derived from early documents, are of critical value, and the renderings in the Rhemish New Testament occasionally, in perfect agreement with the most authentic Manuscripts. Opening the Rhemish version at Mark viii. 22, they render, "and they come to Bethsaida," after Wiclif, and against all the other English versions, the Authorized included. That reading is fully sustained by the best MSS. and the most ancient versions. But in the very next clause "*rogabant eum*" of the Vulgate, perpetuated in all the English versions is in defiance of the Greek *παρακαλοῦσιν*. In Acts xvi. 7, the Rhemish rendering: "and the spirit of Jesus permitted them not" is supported by the best MSS. against all the English versions except Wiclif and the Westminster. In John xi. 41, the Rhemish "they tooke therfore the stone away" (Wiclif) is right, and all the other English versions

except the Westininster have given an interpolation in the clause "from the place where the dead was layd," A. V. The same holds good in Rom. xv. 29, 1 Pet. iii. 15, 1 John iii. 14. and a number of other places.

Of the freer renderings the following are instances:

Matth. viii. 29, What is between us? (*quid nobis et tibi*); ix. 8, have a good heart (*confide*); xxi. 41, he will bring to naught (*male perdet*). John xii. 2, them that sat at the table, (*discumbentibus*); 6, not because he cared for the poor (*non quia de egenis pertinebat ad eum*). Acts xvii. 5, of the rascal sort (*de vulgo*).

As examples of felicitous renderings of a genuine Saxon ring these six may suffice:

Mark v. 39, why make you this a doe? Luke xi. 25, swept with a besom and trimmed; xviii. 2, feared not God and of man made no account. Acts xvii. 18, what is it that this word-sower would say? 1 Cor. viii. 1, it is a foul thing for a woman to speak in the church. Rev. ii. 17, a white counter.

The following list of words in the Authorized Version derived from the Rhemish has been prepared by Dr. Eadie:

Matth. xxvi. 26, blessed; 30, hymn. Luke ix. 31, decease. Rom. i. 28, reprobate; ii. 5, impenitent; v. 8, commendeth. James i. 5, upbraideth not; 21, the engrafted word. 1 John ii. 20, unction from the holy one. In addition to "confess" for "knowledge"; "propitiation," "seduce," "have confidence," "stumbling," and "understanding," all in the same Epistle.

Of whole clauses transferred from the Rhemish, I have noted, merely by turning over the leaves here and there, the following:

2 Tim. iii. 6, lead captive silly women laden with sinnes; 8, reprobate concerning the faith. 1 Cor. xv. 34, Evil communications corrupt good manners. Acts xii. 6, the same night Peter was sleeping between. John xvi. 16, *because* I go to the Father.

Their want of accurate scholarship, on the principle of literal adherence to the text of the Vulgate, appears, *e. g.*, in 1 Cor. xiii. 12, where they render *speculum*, "glasse."



But there is one feature of this version which deserves the highest commendation, namely, the uniformity of their renderings. To *amen*, *rabbi*, *charity*, already noted, may be added, by way of example, *multitude*, *work*, and many more will be supplied when we come to consider the Authorized Version, which is frequently marred by unnecessary and inconsistent diversity of renderings of the same word in the original.

While the Latin element, and the general opposition to the current idiom combine to make this version probably the least intelligible of all the English versions to the ordinary reader, it will always possess great value for critical purposes, and on all points connected with the theological differences between the Latin Church and Protestant Communions. It is, however, not so much in the text as in the notes accompanying it, where the *odium theologicum* is expressed.

Some idea of the animus may be had from the following:

A Table of certaine places of the New Testament, corruptly translated in favour of heresies of these dayes in the English editions: especially of the yeares 1562-77-79 and 80, by order of the bookes, chapters, and verses of the same. Wherein we do not charge our aduersaries for disagreeing from the authentical Latin text (whereof much is saide in the Preface), but for corrupting the Greeke it selfe, which they pretende to translate.

St. Matth. chap. i. 19, For "a iust man," they translate "a righteous man," because this word "iust" importeth that a man is iust in deede and not only so reputed. And so generally where "iust" or "iustice" is ioyned with good workes, they say "righteous" and "righteousnes": yet being joined with faith, they keepe the olde termes "iust" and "iustice." Chap. ii. 6, For "rule" or "gouverne," they translae "feede," to diminishe ecclesiastical authoritie, which the Greeke word signifieth; as also the Hebrew, Mich. v., whence this is cited. Chap. ii. 2, 8, For "do penance" and "fruite worthe of penance" (which signify painful satisfaction for sinne), they translate "repent" and "repentance," or "amendment of life." Chap. xvi. 18, For "church" they translate "congregation," and that so continually euery where in Tyn-dals Bible, printed againe anno 1562, that the worde "church" is not once

there to be founde. Which the other editions correcting in other places, yet in this place it remayneth corrupted, reading still, "upon this rocke I wil build my congregation," so loath they are it should appeare how firmly the Church of Christ is founded. . . . S. Mark, chap x. 52, For "thy faith hath made thee safe," speaking of corporal sight geuen to the blind, they translate "thy faith had saved thee," to make it seeme that iustification and saluation is only by faith. S. Luke viii. 48, For "thy faith hath made thee safe" (to wit, from corporal infirmitie), they translate "thy faith hath sau'd thee." viii. 50, For "beleuee only and she shal be safe," they saye "beleuee only and she shal be sau'd," in fauour of the forsaid heresie of only faith: neither marking that this safetie pertaineth to the bodie, nor that it is attributed to the faith of an other, and not of the partie restored. . . . Chap. xxii. 20, Beza (whom the English Protestantes herein defend) condemneth the Greeke text (which he confesseth to be the same in al copies) because by it the relatiue, "which," must needes be referred to the Chalice, and so proueth the real presence of Christs bloude in the Chalice. . . . S. John, chap. i. 12, For "he gaue them powre to be made the sonnes of God," Beza and his folowers translate "he gaue them the dignitie" (others say, "the prerogatiue") to be the sonnes "of God": against free-wil. Chap. ix. 22 and 35, For "put out of the synagogue," they translate "excommunicate": as though the Catholike Churches excommunication of heretikes, from the societie and participation of the faithful, were like to that exterior putting out of the synagogue, of such as confessed Christ.

Gregory Martin who went so far as to say that the English Bible was "not indeed God's book, worde, or scripture, but the devil's worde," delivers himself thus:

Now then to come to our purpose, such are the absurd translations of the English bibles, and altogether like unto these: namely, when they translate "congregation" for "church," "elder" for "priest," "image" for "idol," "dissension" for "schism," "general" for "catholic," "secret," for "sacrament," "overseer" for "bishop," "messenger" for "angel," "ambassador" for "apostle," "minister" for "deacon," and such like, to what other end be these deceitful translations, but to conceal and obscure the name of the church and dignities thereof, mentioned in the holy scriptures: to dissemble the word "schism" (as they do also "heresy" and "heretic") for fear of disgracing their schisms and heresies; to say of "matrimony," neither "sacrament," which is the Latin, nor

“mystery,” which is the Greek, but to go as far as they can possibly from the common, usual, and ecclesiastical words, saying, “This is a great secret,” in favour of their heresy that matrimony is no sacrament? \*

On the other hand, Fulke, in the Dedication prefixed to his *Defence*, etc., expresses his opinion of the Rhemish translation thus:

In which, that I speak nothing of their insincere purpose, in leaving the pure fountain of the original verity, to follow the crooked stream of their barbarous vulgar Latin translation, which (beside all other manifest corruptions) is found defective in more than an hundred places, as your majesty, according to the excellent knowledge in both the tongues where-with God hath blessed you, is very well able to judge; and to omit even the same book of their translation, pestered with so many annotations, both false and undutiful, by which, under colour of the authority of holy scriptures, they seek to infect the minds of the credulous readers with heretical and superstitious opinions, and to alienate their hearts from yielding due obedience to your majesty, and your most Christian laws concerning true religion established; and that I may pass over the very text of their translation, obscured without any necessary or just cause with such a multitude of so strange and unusual terms, as to the ignorant are no less difficult to understand, than the Latin or Greek itself: yet it is not meet to be concealed, that they which neither truly nor precisely have translated their own vulgar Latin and only authentical text, have nevertheless been so bold to set forth a several treatise, etc. . . . †

Of the subsequent editions of this version particulars will be given below.

The Old Testament was not *published* until 1609-10, although the translation had been prepared many years previously, even before the appearance of the New Testament, the delay being occasioned “for lack of good meanes” and “our poor estate in banishment.” It appeared in quarto, the first volume in 1609, the second in 1610 with the title:

*The Holie Bible, Faithfully Translated into English out of the Authentical Latin. Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages. With Arguments of the Bookes and*

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\* Fulke, pp. 218, 219.

† Fulke, p. 5.

*Chapters: Annotations: Tables: and other helps, for better understanding of the text; for discouerie of Corruptions in some latter translations: and for clearing controversies in Religion. By the English College of Doway. Spiritu Sancto inspirati, locuti sunt sancti Dei homines. 2 Pet. 1: The holie men of God spake, inspired with the Holy Ghost. Printed at Doway by Lawrence Kellam, at the signe of the holie Lambe. M.D.C.X.*

A brief address on the last page states:

We haue already found some faults escaped, but fearing there be more, and the whole volume being ere long to be examined again, we pray the courteous reader to pardon all and amend them as they occur.

From the Preface addressed: *To the right wel beloued English reader grace and glory in Iesus Christ Euerlasting*, a few paragraphs are here given.

. . . But here another question may be proposed: why we translate the Latin text, rather than the Hebrew, or Greeke, which Protestants preferre as the fountaine tongs, wherein holie Scriptures were first written? To this we answer that if indeed those first pure Editions were now extant, or if such as be extant were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best learned Fathers and Doctours of the Church, doe much complaine, and testify to vs, that both the Hebrew and Greeke Editions are foully corrupted by Iewes and Heretikes, since the Latin was truly translated out of them, whiles they were more pure; and that the same Latin hath been farre better conserued from corruptions. So that the old Vulgate Latin Edition hath been preferred and vsed for most authentical aboue a thousand and three hundred yeares. . . .

How wel this is done the learned may iudge, when by mature conference they shal haue made trial thereof. And if any thing be mistaken, we will (as stil we promise) gladly correct it. Those that translated it about thirty yeares since, were wel knownen to the world, to haue been excellent in the tongs, sincere men, and great Diuines. Only one thing we haue done touching the text, whereof we are especially to giue notice: That whereas heretofore in the best Latin editions there remained many places differing in words, some also in sense, as in long process of time the writers erred in their copies, now lately by the same care and diligence of the Church, those diuers readings were maturely and iudiciously examined and conferred with sundry the best written and printed books,

and so resolved vpon, that al which before were left in the margent, are either restored into the text, or els omitted, so that now none such remain in the margent. For which cause we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. Where yet by the way we must giue the vulgar reader to vnderstand, that very few or none of the former varieties touched controuersies of this time. So that this recognition is no way suspicious of partiality, but is meerly done for the more secure conseruation of the true text, and more ease and satisfaction of such, as otherwise should haue remained more doubtful.

Now for the strictness obserued in translating some words, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete learned reader, deeply weighing and considering the importance of sacred words, and how easily the translator may misse the sense of the Holy Ghost, wil hold that which is here done for reasonable and necessary. We haue also the example of the Latin and Greeke, where some words are not translated, but left in Hebrew, as they were first spoken and written; which seeing they could not, or were not conuenient to be translated into Latin or Greeke, how much lesse could they or was it reason to turne them into English? S. Augustin also yieldeth to a reason, exemplifying in the words "amen" and "alleluia for the more sacred authoritie thereof," which doubtless is the cause why some "names of solempne feasts, sacrifices," and other holie things are "reserued in sacred tongs," Hebrew, Greeke, or Latin. Againe for necessitie, English not hauing a name or sufficient terme, we either keep the word as we find it, or only turn it to our English termination, because it would otherwise require mani words in English to signifie one word of another tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestants; because they also reserue some words in the original tongues, not translated into English, as "Sabbath, Ephod, Pentecost, Proselyte," and some others. . . .

. . . . It more importeth, that nothing be wittingly and falsely translated for aduantage of doctrine in matter of faith. Wherein as we dare boldly auouch the sinceritie of this translation, and that nothing is here either vntruly or obscurely done of purpose, in fauour of Catholike Roman Religion, so we can not but complaine, and challenge English Protestants for corrupting the text, contrarie to the Hebrew and Greeke, which they profess to translate for the more shew and maintening of their peculiar opinions against Catholikes; as is proued in the "Discouerie of manifold Corruptions." . . .

With this then we wil conclude most deare (we speake to you al, that

vnderstand our tongue, whether you be of contrarie opinions in faith, or of mundane fear participate with an other Congregation, or professe with vs the same Catholike Religion) to you al we present this worke: daily beseeching God Almighty, the Diuine Wisdom, Eternal Goodnes, to create, illuminate, and replenish your spirits, with his Grace, that you may attaine eternal Glorie, euery one in his measure, in those many mansions, prepared and promised by our Sauour in his Fathers house. Not only to those which first receued and folowed his Diuine doctrine, but to al that should afterwards belieue in him, and keep the same precepts. . . .

. . . . From the English Colledge in Doway, the Octaues of Al Saints, 1609. "The God of patience and comfort giue you to be of one mind, one towards an other in Iesvs Christ; that of one mind, with one mouth you may glorifie God."

The conformity of the English text "to the most perfect Latin edition" refers to the Clementine edition of the Vulgate set forth in 1592, which not only differed from but actually contradicted the Sixtine edition of 1590, of which two infallible versions the subjoined list of a few passages may not be out of place.

	SIXTINE. 1590.	CLEMENTINE. 1592.		SIXTINE. 1590.	CLEMENTINE. 1592.
Ex. xvi. 2.	induxistis.	eduxistis.	1 Esd. ix. 7.	auertemur.	conuertere-
— xxiii. 19.	tuæ.	meæ.			mur.
Lev. xxvii. 17.	suam.	tuam.	2 " iii. 21.	ad portam.	â porta.
Deut. xvii. 6.	non lepram.	lepram.	— iv. 16.	vobis.	nobis.
— xxiv. 4.	apposuit.	opposuit.	Judith i. 2.	altitudinem.	latitudinem.
Josh. ii. 14.	non fuerit.	fuerit.	Psal. cxxxvi. 9.	suos.	tuos.
— iv. 13.	nostro.	vestro.	— cxxxviii. 19.	suas.	tuas.
— xi. 16.	non traderet.	traderet.	Sap. ii. 9.	injustitiæ	justitiæ.
Judg. xiv. 2.	tuo.	meo.	Ecclus. viii. 7.	volumus.	nolumus.
1 Reg. iv. 10.	nobis.	vobis.	— xxi. 15.	insipientia.	sapientia.
— xx. 9.	me.	te.	Is. lix. 8.	vobis.	nobis.
— xxviii. 20.	tua.	mea.	Ezech. xxxii. 8.	suæ.	tuæ.
2 Reg. ix. 12.	tuam.	meam.	Hab. i. 13.	non respicis.	respicis.
— xxii. 37.	mea.	tua.	Soph. iii. 17.	tua.	sua.
3 Reg. ii. 2.	meas.	tuas.	Joan vi. 55.	credentes.	non credentes
— vii. 8.	intrinsicus.	extrinsicus.	Heb. v. 6.	interpretabi-	in interpreta-
2 Paral. vi. 8.	meas.	suas.		lis.	bilis.
— xxiv. 5.	nostri.	vestri.	2 Pet. i. 11.	indoctas	doctas.

After the Preface follows:

— The summe and partition of the Holie Bible, with a briefe note of the Canonical and Apocryphal bookes. (After the second book of Mac-

cabees is read: "The prayer of Manasses, with the second and third books of Esdras, extant in most Latin and Vulgare Bibles, are here placed after all the Canonical books of the Old Testament: because they are not received into the canon of Divine Scriptures by the Catholique Church").

The summe of the Old Testament, as it is distinguished from the New.

Of Moyses the author of the first five bookes.—The argument of the Booke of Genesis.

At the end is,

—A Table of the Epistles taken forth of the Old Testament vpon certayne festival dayes.—An Historical Table of the Times, special persons, most notable things, and canonical bookes of the Old Testament.—A particular Table of the most principal things conteyned as wel in the holie Text as in the Annotations of both the Tomes of the Old Testament.—Censuria trium Theologorum Anglorum extra collegium commorantium.

The rather lofty pretensions of the Douay revisers as to the sincerity, purity and fidelity of their version, cannot stand the test of comparison with the best, that is the purest Latin text made by Jerome from the Hebrew direct, for the Psalter is made from his revision of the faulty Latin translation made from the Septuagint; it is therefore in reality a faithful translation of the revision of a bad Latin version, made from the Greek translation of the Hebrew original. The best Latin text did not form part of the Vulgate from which the Douay Bible is translated. This is quite sufficient to explain the positively unintelligible English of the unintelligible Latin version, of a very uncertain Greek translation of the Hebrew. In the following examples, the juxtaposition of the Vulgate, and the Douay version will be all that is necessary to characterize the quality of the latter.

NUMBERS XX. 26.

*Vulgate.*

*Douay.*

Cumque nudaveris patrem veste candida, indues ea Eleazarum filium ejus.

And when thou hast unvested the father of his vesture, thou shalt revest therewith Eleazar his son.

## DEUT XVI. 2.

Immolabisque Phase Domino thou shalt immolate the Phase to  
Deo tuo. our Lord thy God.

## JOB IX. 13.

. . . sub quo curvantur qui por- under whom they stoop that car-  
tant orbem. ry the world.

## JOB XXI. 33.

Dulcis fuit glareis Cocyti . . . he hath been sweet to the gravel  
of Cocytus.

## JOB XXVI. 13.

Spiritus ejus ornavit cœlos, et ob- his spirit hath adorned the heav-  
stetricante manu ejus . . . ens, and his hand being the mid-  
wife . . .

## JOB XXXIV. 18.

Apostata! qui vocat duces im- Apostate, that calleth dukes im-  
pios. pious.

## PSALM XIX. 8, 9, 13.

- 8 Lex Domini immaculata, con- The Law of our Lord is immac- 8  
vertens animas; testimonium ulate, converting souls: the testi-  
Domini fidele, sapientiam præ- mony of our Lord is faithful, giv-  
stans parvulis. ing wisdom to little ones.
- 9 Justitiæ Domini rectæ, lætifi- The justices of our Lord be right, 9  
cantes corda; præceptum Domini making hearts joyful: the pre-  
lucidum, illuminans oculos . . . cept of our Lord lightsome, il-  
luminating the eyes.
- 13 Delicta quis intelligit? Ab oc- Sin who understandeth? From 13  
cultis meis munda me, et ab my secret sins cleanse me: and  
alienis parce servo tuo . . . from other men's spare thy ser-  
vant.

## PSALM LVII. 9-12.

- 9 Sicut cera, quæ fluit, auferentur; As wax that melteth shall they 9  
supercecidit ignis, et non vide- be taken away; fire hath fallen  
runt solem. on them, and they have not seen  
the sun.
- 10 Priusquam intelligerent spinæ Before your thorns did under- 10  
vestræ rhamnum, sicut viventes stand the old briar: as living so  
sic in ira absorbet eos. in wrath he swalloweth them.



- |  |   |
|--|---|
| <p>11 Lætabitur justus, cum viderit vindictam; manus suas lavabit in sanguine peccatoris.</p> <p>12 Et dicet homo: si utique est fructus justo, utique est Deus iudicans eos in terra.</p> | <p>The just shall rejoice when he shall see revenge: he shall wash his hands in the blood of a sinner.</p> <p>And man shall say: If certes there be fruit to the just: there is a God certes judging them on the earth.</p> |
|--|---|

PSALM XCI. 6.

<p>(Non timebis . . .) a negotio perambulante in tenebris, ab incursu et dæmonio meridiano . . .</p>	<p>(thou shalt not be afraid . . .) of business walking in darkness, of invasion and the midday devil.</p>
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The following additional specimens may do without the Latin:

Psalm xvi. 3, he hath made all my willes mevelous in them; xxxix. 12, I have fainted in reprehensions; lxxv. 11, inebriate her rivers, in her dropps she shall rejoice springing; lxxviii. 16, a mountane crudded as cheese, a fatte mountane; lxxii. 16, there shall be a firmament in the earth, in the tops of the mountanes. Isaiah xiii. 22, and the Syrach owls shall answer, and mermaids in the temples of pleasure.

The *Literal Commentary* of Carrière (which Bossuet is said to have recommended as preferable to other and fuller works, and which professes to give the mind of Jerome, Estius, Cornille de la Pierre, Maldonatus, Menochius, Pererius, and others) *explains* this startling passage in these words: *Les hiboux hurleront à l'envie l'un de l'autre dans ses maisons superbes; et les cruelles Syrenes habiteront dans ces Palais de délices. Tel sera bientôt le sort de Babylone.*

The next two examples are of Professor Westcott's selection, to the second I have added the Latin.

DAN. IX. 18, 24, 26.

*Vulgate.*

*Douay.*

- |  |   |
|--|---|
| <p>18 Inclina Deus meus aurem tuam et audi; aperi oculos tuos et vide desolationem nostram et civitatem super quam invocatum est</p> | <p>Incline my God thine ear and hear; open thine eyes and see our desolation and the city upon which thy name is invocated;</p> |
|--|---|

nomen tuum; neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis . . . .

24 Septuaginta hebdomades abbreviatæ sunt super populum tuum, et super urbem sanctam tuam, ut consummetur prævaricatio et finem accipiat peccatum et deletur iniquitas, et adducatur justitia sempiterna et impleatur visio et prophetia et ungatur sanctus sanctorum. . . . .

26 Et post hebdomades sexaginta duas occidetur Christus et non erit ejus populus qui eum negaturus est. Et civitatem et sanctuarium dissipabit populus cum duce venturo, et finis ejus vastitas et post finem belli statuta desolatio.

for nether in our justifications do we prostrate prayers before thy face, but in thy many commiserations. . . . .

Seventy weeks are abridged upon 24 thy people, and upon thy holy city, that prevarication may be consummate and sin take an end and iniquity be abolished and everlasting justice be brought; and vision be accomplished and prophecy; and the Holy one of Holies be anointed. . . .

And after sixty two weeks Christ 26 shall be slain, and it shall not be his people that shall deny him. And the city and the sanctuary shall the people dissipate with the prince to come: and the end thereof waste and after the end of the battle the appointed desolation.

#### ISAIAH IX. 5.

5 Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus; et vocabitur nomen ejus, admirabilis, consiliarius, Deus, fortis, pater futuri sæculi, princeps pacis.

For a little child is born to us 5 and a son is given to us and principality is made upon his shoulder, and his name shall be called Marvellous, Counsellor, Strong, Father of the world to come, the Prince of Peace.

The difference between the last passage, which is Jerome's, and the former ones, is apparent in the Latin as in the English, which in spite of the latinizing proclivities of the translators could not veil the sense of the original.

A few specimens of the notes suffice to show their character and spirit.

Luke xii, 21, By goods bestowed upon the poor, he hath store of merit, many alms-men's prayers procuring mercy for him at the day of his death;

xvi. 28, If the damned had care of their friends . . . much more have the saints and saved persons. And if those in hell have means to express their cogitations and desires, and be understood by Abraham, much rather may the living pray to the saints, and be heard of them. Rev. vi., Saints be present at their tombs and reliques; xvii., putting heretics to death is not to shed the blood of the saints.

As connected with the Literature relating to this version, which is quite extensive, among the most interesting publications are the following:

*The text of the New Testament of Jesus Christ, translated out of the Vulgar Latine by the Papists of the traiterous Seminarie at Rhemes . . . whereunto is added the translation out of the original Greeke, commonly used in the Church of England, with a confutation of all such Arguments, glosses and annotations, as contain manifest impietie or heresie, treason and slander against the Catholike Church of God, and the true teachers thereof, on the translations used in the Church of England. Both by the authoritie of the holy Scriptures, and by the testimonie of ancient fathers.* By William Fulke, D.D., London, 1580, 1589, 1601, 1617, 1633, fol.

*A view of the marginal notes of the Popish Testament, translated into English by the English fugitive papists resident at Rhemes in France.* By George Withers. Printed at London, by Edm. Bollifant for Tho. Woodcocke, 1588.

*A confutation of the Rhemists' Translation, Glosses, and Annotations of the New Testament.* By Thomas Cartwright, London, 1618, fol.

The New Testament was printed in a second edition in 1600, in a third in 1621 at Douay, and in a fourth in 1633, probably at Rouen. There are also editions of it printed at Antwerp, 1600, and 1630 in 12mo, and at Paris in 4to, 1633.

The Old Testament appeared in a second edition in 1635.

Dr. Eadie on the authority of *La Mort de la Reyne d'Escoce, Douairière de France*, reprinted in Jebb's *Collection*, ii. p. 616, relates that Mary on the evening before her execution in Fotheringay Castle laying her hand solemnly on a copy of the Rhemish Testament took an oath of innocence, and that the earl of Kent interposing that as the book on which she had sworn was false her oath was of no value, she promptly

answered: "Does your lordship suppose that my oath would be better, if I swore on your translation in which I do not believe?"

The actual relation of the text of different Roman Catholic editions of the Holy Scriptures to that of the Authorized Version may be gleaned from the subjoined specimens.\*

## I.

## OLD TESTAMENT.

Gen. iv. 7. If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him, *Authorized Version*. 1. If thou do well, shalt thou not receive again: but if thou doest ill, shall not thy sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it, *Edd.* 1609, 1635. 2. omit: again, thou doest, thy — *Edd.* 1750, 1763, 1791, 1796, 1805, 1813, 1816, 1825, 1834. 3. Doth not one, if he have done well, look up, but look down if he hath not done well? Hast thou sinned? Be quiet? He (thy brother) is still subordinate to thee, and thou hast dominion over him, *Dr. Geddes*.

Job xxvi. 13. By his spirit he hath garnished the heavens: his hand hath formed the crooked serpent, *Authorized Version*. 1. His spirit hath adorned the heavens, and his hand being the midwife, the winding serpent is brought forth, 1609, 1635. 2. And his artful hand hath brought forth the winding serpent, 1750, 1764, 1796, 1805, 1813, 1816 (*Liverpool*). 3. And his obstetric hand brought forth . . . 1791, 1816 (*Dublin*), 1825, 1834, *Glasgow*.

Psaln lxxvii. 16 [*lxxviii.* 15]. The hill of God *is as* the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? *Authorized Version*. 1. The mountane of God: a fat mountane. A mountane crudded as cheese, a fat mountane. Why suppose you crudded mountanes? 1609, 1635.† 2. The mountain of God is a fat mountain: a curdled mountain, a fat mountain. Why suspect ye curdled mountains? 1750, 1791, 1796, 1813 (*Haydock*) 1813 (*Syers*) 1816. 3. Why

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\* From Cotton, *Rhemes and Doway*, pp. 183–196, Oxford, 1835.

† The Douay editors say: "Ye that are not of this church do in vaine and erroneously imagine, that anie other mountaines are united." Challoner: "Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favored by God is but one."

suspect, ye curdled mountains? 1825, 1834, *Glasgow edit.* 4. The mountain of God is a fertile mountain. A mountain that flows with milk; a rich mountain. Why have you a suspicion of mountains that flow with milk? *Caryl*, 1700. 5. Ye lofty hills, ye hills of Bashan! Ye swelling hills, ye hills of Bashan! Why are ye jealous, ye swelling hills, of the hills where God is pleased to reside! *Dr. Geddes*, 1807.

Mal. ii. 15. And did not he make one? and yet had he the residue of the spirit, *Authorized Version.* 1. Did not one make and the residue of the spirit is his? 1609, 1635. 2. Did not one make *her*, and she is the residue of his spirit? 1750, 1791, 1796, 1805, 1813, 1816, 1825, 1834, *Glasgow edit.*

## II.

### NEW TESTAMENT.

Matth. xii. 4. The shewbread, *Authorized Version.* 1. The loaves placed there, *Witham*, 1730. 2. The shew-breads, *Nary*, 1718. 3. The loaves of the presence, *Lingard*, 1836. 4. The loaves of presence, *Kenrick*. 5. The loaves of proposition. *All other editions* (examined by Cotton. M.).

John ii. 4.\* Woman, what have I to do with thee? *Authorized Version.* 1. What is to me and thee, Woman? 1582-1633, 1738, 1788. 2. Woman, what is to me and to thee? 1749, 1750, 1752, 1772, 1813. (*Sycrs*), 1815, 1818, 1825 (*Bible*), 1826, 1834 (*Bible*), 1838, 1839, 1846, *Glasgow edit.* 1851. 3. What is it to me and to thee? 1797, 1804. *Newcastle*, 1812, 1814, 1816 (*Bible*), 1825. 4. What is *that* to me and to thee? 1783, 1791 (*Bible*) 1803, 1810, *Haydock*, *Richardson's Svo.* 5. What is that to me and to thee? *Nary*. 6. What hast thou to do with me? *Witham*, *Lingard*, *Kenrick*. 7. Woman, what business have you with me? *Quesnel*, 1709.

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\* Cardinal Wiseman (*Dublin Review*, April, 1837, pp. 475-492; reprinted in his *Essays*, 1., London, 1853) upholds the original rendering of the Rhemists as given above, and goes out of his way to denounce the alterations introduced by Dr. Challoner as being "so far as simplicity and energy of style are concerned, . . . in general for the worse." In this particular instance, as the collation shows, Challoner follows the Rhemists. Here are some of the cardinal's criticisms: he censures the rendering Heb. xiii. 9, "and do not forget to do good and to impart," and 2 Tim. ii. 16: "But shun profane and vain babblings, for they grow much towards ungodliness." This, he says is taken verbatim from the A. V. except "grow towards," and censures *vain babblings* as an absurd tautology, since *babbling* covers the whole of *vaniloquium*. He likewise faults Challoner for rendering *The Lord* instead of *Our Lord*, which latter according to him is a correct rendering of *Dominus*, and supported by the Syriac *Moran* importing *Our Lord*.

Hebr. xiii. 16. But to do good and to communicate forget not; for with such sacrifices God is well pleased, *Authorized Version*. 1. Beneficence and communication do not forget; for with such hostes God is promerited, 1582 to 1738. 2. Do not forget to do good and to impart: for by such sacrifices God is promerited, 1788, 1816 (*Bible*). 3. Forget not the works of charity, and the communion; for by such sacrifices God is appeased, *Navy*. 4. Forget not the doing of good, and communication to others: for with such sacrifices God is promerited, *Witham*. 5. Do not forget to do good and to impart, for by such sacrifices God's favour is obtained, 1749, 1752, 1772, 1791 (*Bible*), 1803, 1810, 1813, 1814, 1825 (*Bible*), 1834 (*Bible*), etc. 6. Do not forget beneficence and fellowship: for with such sacrifices God is well pleased, *Kenrick*.

The subjoined tables exhibit in two longer passages the differences in some of the leading Roman Catholic versions made from the Vulgate; in that from the New Testament I have added the remarkable translation of Dr. Lingard.

## I.

## PSALM CIX.

<i>Douay.</i> (1535).	<i>Challoner.</i> (1750) 1840.	<i>Haydock.</i> (1848).
1 A Psalme of Daud. Our Lord sayd to my Lord: Sit on my right hand, til I make thine enemies, the foot stole of thy feete.	A psalm of David. <i>The</i> Lord said to my Lord: Sit thou <i>at</i> my right hand: <i>Until</i> I make thy en- emies <i>thy</i> footstool.	A psalm for David. 1 <i>The</i> Lord said to my Lord: Sit thou <i>at</i> my right hand: Until I make thy en- emies <i>thy</i> footstool.
2 Our Lord wil send forth the rod of thy strength from Sion; rule thou in the middles of thine en- emies.	<i>The</i> Lord will send forth the <i>sceptre</i> of thy <i>power</i> out of Sion: rule thou in the midst of <i>thy</i> en- emies.	<i>The</i> Lord will send 2 forth the <i>sceptre</i> of thy <i>power</i> out of Sion: rule thou in the midst of <i>thy</i> en- emies.
3 With thee the begin- ning in the day of thy strength: in the brightnes of holie things: from the	With thee <i>is</i> the <i>prin- cipality</i> in the day of thy strength; in the brightness of <i>the</i> <i>saints</i> : from the	With thee <i>is</i> the 3 <i>principality</i> in the day of thy strength; in the brightness of <i>the saints</i> : from the

wombe before the  
day starre I begat  
thee.

womb before the day-  
star I begot thee.

womb before the day-  
star I begot thee.

4 Our Lord sware, and  
it did not repent him;  
Thou art a Priest  
foreuer according to  
the order of Mel-  
chisedech.

The Lord *hath*  
*sworn*, and *he will*  
*not repent*: thou art  
a priest for ever ac-  
cording to the order  
of Melchizedech.

The Lord *hath* 4  
*sworn*, and *he will*  
*not repent*. Thou art  
a priest for ever, ac-  
cording to the order  
of Melchisedech.

5 Our Lord on thy right  
hand hath broken  
kings in the day of  
his wrath.

The Lord *at* thy  
right hand hath bro-  
ken kings in the day  
of his wrath.

The Lord *at* thy 5  
right hand hath bro-  
ken kings in the day  
of his wrath.

6 He shal iudge in na-  
tions, he shal fil  
ruines, he shal crush  
the heads in the land  
of manie.

He shall iudge *among*  
nations: he shall fill  
ruins: he shall crush  
the heads in the land  
of many.

He shall iudge *among* 6  
nations, he shall fill  
ruins: he shall crush  
the heads in the land  
of many.

7 Of the torrent in the  
way he shal drinke:  
therefore shal he ex-  
alt the head.

He shall drink of the  
torrent in the way:  
therefore shall he *lift*  
*up* the head.

He shall drink of the 7  
torrent in the way:  
therefore shall he lift  
up the head.

## II.

ST. LUKE I. 26-35.

<i>Rhemish.</i> (1582.)	<i>Challoner.*</i> (1750.)	<i>Haydock.†</i> (1812.)	<i>Lingard.‡</i> (1836.)
26 And in the sixt moneth, the Angel Ga- briel vvas sent of God into a citie of Gali- lee, called Na- zareth,	And in the sixth month, the angel Ga- briel was sent <i>from</i> God into a city of Gali- lee called Na- zareth,	And in the sixth month, the angel Ga- briel was sent <i>from</i> God in- to a city of Galilee, called Nazareth,	<i>But</i> in the sixth month the angel Ga- briel was sent of God into <i>that</i> city of Galilee <i>which</i> <i>is</i> called Na- zareth,
27 to a virgin de- spoused to a man vvhoes	To a virgin <i>es-</i> <i>poused</i> to a man whose	To a virgin <i>es-</i> <i>poused</i> to a man whose	To a virgin <i>be-</i> <i>trothed</i> to a man <i>called</i> Jo-

\* Title, 1st edition, 1749, 12mo., in black only: *The New Testament of our Lord and Saviour Jesus Christ. Translated out of the Latin Vulgat: diligently compared with the original Greek; and first published by the English College of Rhemes, Anno 1582. Newly revised, and corrected according to the Clementin Edition of the Scriptures. With Annotations for clearing up modern Controversies in Religion, and other difficulties of Holy Writ . . .* 2d ed., 1750, 12mo, precisely like title of the first, but in black and red letters. 3d ed., 1752, same as 1750.

Title of the editions of 1750 (*first*) and 1763-4 (*second*) in black and red letters, 5 vols., 12mo: *The Holy Bible, Translated from the Latin Vulgat: Diligently compared with the Hebrew, Greek, and other editions in divers Languages, And first published by the English College at Doway, Anno 1609. Newly revised, and corrected according to the Clementin Edition of the Scriptures, with Annotations for clearing up the principal difficulties of Holy Writ . . . Printed in the year 1750 (No place named).*

† Title: *The Holy Bible, etc. With useful Notes, critical, historical, controversial, and explanatory, selected from the most eminent commentators, and the most able and judicious critics. By the Rev. George Leo Haydock, and other divines (Haurietis aquas, etc.), enriched with superb engravings. Manchester, printed and published by Thomas Haydock, at his original Catholic publication warehouse, No. 9 Cumberland Street; and at his shop, No. 19 Anglesea Street, Dublin, 1812, folio.—Glasgow, 1845-58, 1; and often, by various publishers, in Great Britain and the United States.*

‡ Title: *A New Version of the Four Gospels; with notes, critical and explanatory, by a Catholic, London, Joseph Booker, 61 New Bond Street, 1836, 8vo. A reissue with a new title page appeared in 1851. See more on this version, further on.*



- name vvas Joseph, of the house of Dauid; and the virgins name vvas Marie.
- 28 And the Angel being entered in, said vnto her, Haile, full of grace, our Lord is vvith thee: blessed art thou among vvomen.
- 29 VWho hauing heard, vvas troubled at his saying, and thought vvhat maner of salutation this should be.
- 30 And the Angel said to her, Feare not Marie, for thou hast found grace vvith God.
- 31 Behold thou shalt conceiue in thy wombe, and shalt beare a sonne: and thou shalt call his name Jesus.
- name was Joseph, of the house of Dauid: and the name of the virgin was *Mary*.
- And the angel being *come* in, said to her: Hail, full of grace, *the* Lord is with thee. Blessed *art* thou among women.
- And when she had* heard, *she* was troubled at his saying, and thought *with herself* what manner of salutation this should be.
- And the angel said to her: Fear not, *Mary*; for thou hast found grace with God:
- Behold, thou shalt conceive in thy womb, and shalt bring forth a son: and thou shalt call his name Jesus.
- name was Joseph, of the house of Dauid: and the name of the virgin was *Mary*.
- And the angel being *come* in, said to her: Hail, full of grace, *the* Lord is with thee. Blessed *art* thou among women.
- And when she had* heard, *she* was troubled at his saying, and thought *with herself* what manner of salutation this should be.
- And the angel said to her, Fear not, *Mary*, for thou hast found grace vvith God.
- Behold thou shalt conceive in thy womb, and shalt *bring forth* a Son, and thou shalt call his name, Jesus.
- seph, of the house of Dauid; and *the name of the virgin* was *Mary*.
- And the angel 28 *going* in to *her*, said: “Hail, *thou favoured (of God), the* Lord is with thee: blessed art thou among women.”
- But she* was 29 troubled at his *presence and his words*, and *debated with herself*, what *would be the meaning of this* salutation.
- And the angel 30 said to her; “Fear not, *Mary*. For thou hast found *favour* with God; *For, lo!* thou 31 *wilt* conceive in thy womb, and *will* bear a son, and *will* call *him by the* name of Jesus.

- 32 He shal be great, and shal be called the sonne of the most High and our Lord God shal giue him the seate of Dauid his father: He shall be great, and shall be called the Son of the most High: and *the* Lord God shall give unto him the *throne* of Dauid his father: and he shall reign in the house of Jacob for ever. He shall be great, and shall be called the Son of the most High, and *the* Lord God shall give unto him the *throne* of Dauid, his father: and he shall reign in the house of Jacob for ever. He *will* be great, and *will* be called the son of the Most High, and *the* Lord God will give *to* him the *throne of his father David*. 32
- 33 And he shal reigne in the house of Jacob foreuer, and of his kingdom there shal be no end. And of his kingdom there shall be no end. And he *will* 33  
 reign *over* the house of David *for the ages to come*, and of his *reign* there *will* be no end."
- 34 And Marie said to the Angel, Hovv shal this be done? because I know not man? And *Mary* said to the angel: How shall this be done, because I know not man? And *Mary* said to the angel: How shall this be done, because I know not man? *Mary* said to 34  
 the angel: "How can that be, *since I have no knowledge of man?*"
- 35 And the angel ansvering, said to her, The Holy Ghost shal come vpon thee, and the povver of the most High shal ouershad-ovv thee. And therfore also that vvhich of And the angel answering, said to her: The Holy Ghost shall come upon thee: and the power of the most High shall overshadow thee. And therefore also *the Holy which shall be born* And the angel answering, said to her; The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also *the Holy which shall be born* 35  
*But* the angel *made answer;* "The Holy Ghost *will descend upon* thee, and the power of the Most High *will* overshadow thee, and therefore *the holy one born (of thee) will*

thee shal be *of thee* shall be *of thee*, shall be called the  
borne Holy, called the Son be called the Son of God. . .  
shall be called of God. Son of God.  
the Sonne of  
God.

Note: The italicized portions of the preceding synoptical tables show the changes introduced into the present text of the Rhemish New Testament and the Douay Bible with these results: 1. That Challoner's text is substantially that of the original versions, the changes relating chiefly to syntax and spelling, and only rarely to the meaning. 2. That Haydock's text agrees almost verbatim with Challoner's. 3. That the grand difference between the current editions of the Rhemes-Douay versions and the original editions is the suppression of many of the savage, fanatical notes, although quite a number of these remain.

1 (v. 28) favoured of God,—*κεχαριτωμεννη*,—*gratia plena*. These words are explained by the angel himself, v. 30: thou hast found favour (*χαριτιν*, *gratiam*) with God.

A fuller account of the principal Roman Catholic English versions is now in place. For general purposes they may be considered under two heads; *viz.* :

I. Those set forth by authority; II. Those made by individuals without authoritative approbation, or approved only as to particular editions.\*

# I.

The *Rhemish Testament*: 1582, 1600, 1621, 1633; spelling changed, 1738; Liverpool, 1788, 1789; New York, 1834. The *Douay Bible*: 1609-10, 1635. *Challoner's Revised Old Testament*: 4 vols., 1750, 1763-4; Edinburgh, 1796, 1805 (=Dublin, 1811); fo. Liverpool, 1816-17. *Challoner's Revised New Testament*: 1749, 1750, 1752, 1764, 1772.† *Carpenter's New Testament*: 1783, 1803, 1810. *Troy's Bible*: 4to, 1791, reprinted fol. 1794; 4to, with the Rhemish notes on the N. T., Dublin, 1816, Cork, 1818. *Haydock's Bible*: fol. Manchester 1811-12-13-14; Edinburgh, 4to, 1845-8; New York, 1852; London, 1853. The

\* See the whole subject fully discussed in Cotton's *Rhemes and Douay*, Oxford, 1855, p. 168 sq.

† The Bible and New Testament, issued in various sizes by Sadlier, New York, profess to be reprints of the edition of 1750. The differences between 1749 and 1750 are trifling, but those between these two and 1752 very considerable, while the editions of 1764 and 1772 are exact copies of 1752.

*Newcastle New Testament*: 1812, differs from every other known edition in the Gospels and Acts. *Murray's Bible*: Dublin, 1825, 8vo (reissued 1829, 1833, 1840, 1844, 1847).

## II.

*Caryl's Psalms*: 1700 (limited approbation). *Nary's New Testament*: 1718, 1719 (limited approbation). *Witham's New Testament*: 1730, 1733 (limited approbation). *Geddes' Old Testament*: 1792-97; Psalms, 1807. *Lingard's Four Gospels*: 1836, 1851. *Kenrick's Gospels*: 1849; Acts, Epistles, Apocalypse, 1851.

The following notices of some of the most important versions, not yet treated of, will be found useful.

## CARYL'S PSALMS, 12mo, St. Germain, 1700.

*The Psalmes of David, translated from the Vulgate*. This is a prose version, resting on Bellarmine for the interpretation of the more difficult passages. Geddes says that "he has often expressed the meaning of the Vulgate much better than the Douay translators." Caryl was a layman, the author of several dramatic works, and secretary to the queen of James II.

## SPECIMEN.

Camp. Psalm lxvii. 16 [lxxviii. 15]. The mountain of God is a fertile mountain. A mountain that flows with milk; a rich mountain. Why have you a suspicion of mountains that flow with milk?

## NARY'S NEW TESTAMENT, 8vo, 1718.

*The New Testament of our Lord and Saviour Jesus Christ. Newly translated out of the Latin Vulgat. And with the Original Greek, and divers Translations in vulgar languages diligently compared and revised. Together with Annotations upon the most remarkable passages in the gospels, and Marginal Notes upon other difficult Texts of the same, and upon the rest of the books of the New Testament, for the better understanding of the literal sense. By C. N. C. F. P. D. [i. e. Cornelius Nary, Consultissimæ Facultatis Parisiensis Doctor]. Printed in the year 1718.*

## SPECIMENS.

1 Cor. i. 25, For the folly of God is wiser than men. *And the weakness* of God is stronger than men. Phil. ii. 6, Have the same thought in yourselves, which was also in Christ Jesus; who being in the form of God, thought it *not* robbery to be equal *with* God. But demeaned himself, taking upon him the form of a slave, being made after the likeness of men, and in *fashion* found as a man.

The words in italics show that Nary's version was not uninfluenced by the Authorized Version.

DR. WITHAM'S NEW TESTAMENT, 2 vols, 8vo, 1730.

Title: *Annotations on the New Testament of Jesus Christ in which*  
 1. *The literal sense is explained according to the Expositions of the an-*  
*cient Fathers.* 2. *The false interpretations, both of the ancient and*  
*modern writers, which are contrary to the received doctrine of the Cath-*  
*olic Church, are briefly examined and disproved.* 3. *With an account*  
*of the chief differences betwixt the Text of the ancient Latin Version,*  
*and the Greek in the printed editions, and MSS.* By R. W., D.D.  
*With permission and Approbations, anno 1730.*

The work bears no name or place, but was printed at Douay, where the author, Robert Witham, D.D., as president of the College, lived from 1714-1738, the year of his death.

SPECIMENS.

Matth. xii. 4, The loaves placed there. Luke xi. 41, But of what you have give alms. 1 Cor. i. 25, Because what in God *appeareth* foolish is above the wisdom of men: and what in God *appeareth* weakness, is above the strength of men. 2 Pet. i. 16, For we have not by following artificial fables made known to you. . . . Apoc. xiv. 3, Whosoever did receive the character of his name. . . .

TROY'S BIBLE, 1791, 4to.

*The Holy Bible, etc. with Annotations, etc. The fifth edition, newly revised and corrected according to the Clementin edition of the Scriptures. Dublin, printed by Hugh Fitzpatrick, for Richard Cross, No. 28 Bridge Street, MDCCXCI.*

The text of the *New Testament* in this edition differs from Challoner in at least seven or eight hundred places, and some of the variations are considerable; *e. g.*,

Matth. ix. 25, when the crowd was turned out. Mark xv. 8, they began to desire what he always done to them. Luke ix. 15, when the days of his assumption; xiv. 1, a certain Prince of the Pharisees. John viii. 16, but I and he that sent me, the Father. Acts xiii. 34, Barnabas had a mind to take along with him. 1 Cor. iv. 8, You are satiated; xv. 44, It is sown an animal body. 2 Tim. i. 10, and hath enlightened life and incorruption. James ii. 3, and you cast your eyes upon him that is clothed. Apoc. vi. 11, and white stoles were given to each. . . .

This Bible derives its name from Dr. Troy, titular archbishop of Dublin, who gave it the following approbation; the Rev. Bernard MacMahon, named in it as editor, edited Carpenter's Bible in 1783, and two other editions in 1803 and 1810; also Alban Butler's *Lives of the Saints*, from MS. papers left by the author; he died in 1816.—Approbation: *No-vam hanc Bibliæ Sacræ Anglicam Editionem, typis Richardi Cross licen-*

tia nostra impressam, et cum Vulgata Clementina, necnon Duacena Veteris Testamenti anni 1609, Novi Testamenti Rhemensi anni 1582; et Londinensi Veteris et Novi Testamenti Rmi. Dni. Challenor, Episcopi Deborensis, anni 1752; Anglicis jam approbatis versionibus, a Rdo. Dno. Bernardo Mac-Mahon diligenter jussu nostro collatam, auctoritate nostra approbamus: eandemque, debitis servatis conditionibus, a Fidelibus cum fructu legi posse declaramus. Datum Dublinii, die 21 Septembris, 1791. F. Joh. Thomas Troy. A. D. H. P.\*

Carpenter's New Testament of 1783, and Troy's Bible, 1791, were the first to bring the following *Admonition* prefixed to a Letter from pope Pius VI. to Antonio Martini (afterwards archbishop of Florence), dated Rome, calends of April. 1778.

"The Scriptures, in which are contained the revealed Mysteries of Divine Faith, are undoubtedly the most excellent of all writings: they were written by men divinely inspired, and are not the *words of men, but the Word of God*, which can *save our souls*, 1 Thess. ii. 13, and James i. 21; but then they ought to be read, even by the learned, with the spirit of humility, and with a fear of mistaking the true sense, as many have done. This we learn from the Scripture itself: where St. Peter says, that in the Epistles of St. Paul there are *some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own perdition*, 2 Pet. iii. 16.

To prevent and remedy this *abuse*, and to guard against error, it was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the Pastors and Spiritual Guides, whom God has appointed to *govern his Church*, Acts xx. 28. Christ himself declaring: *He that will not hear the church, let him be to thee as the heathen and the publican*, Matth. xviii. 16. Nor is this due submission to the Catholic Church (*the pillar and ground of truth*, 1 Tim. iii. 15) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self sufficiency.

Therefore let every reader of the Sacred Writings, who pretends to be a competent judge of the sense, and of the truths revealed in them, reflect on the words which he finds in Isaías, chap. iv. 8, 9. *My thoughts are not as your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are exalted above the earth, even so are my ways exalted above your ways, and my thoughts above your thoughts* How then shall any one, by his private reason, pretend to *judge, to know, to demonstrate*, the *incomprehensible and unsearchable ways of God!*"

DR. GEDDES' BIBLE, 2 vols. 4to, 1792-1797.

Title: *The Holy Bible, or the Books accounted Sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants: faithfully translated from corrected texts of the original. With various Readings, Explanatory Notes, and Critical Remarks. By the*

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\* i. e., Archiepiscopus Dubliniensis, Hiberniæ Primas. The last sentence from *eandemque*—declaramus, is a curiosum.

*Rev. Alexander Geddes, LL.D. London, 1792.*—Alexander Geddés (for so he wrote and pronounced it, but not on the title-pages of the two volumes, containing Genesis to the end of the Prayer of Manasseh), born in 1737 at Ruthven, Banffshire, Scotland, was educated first at the R. C. Seminary at Scalan, and afterwards at the Scotch College, Paris. After his ordination, for having occasionally attended service in the church of his friend Buchanan, of the Scotch Church, he was suspended from ecclesiastical functions in 1779, and quitted Scotland in disgust.

The subjoined extracts from the original Preface to his *Critical Remarks* etc., London, 1800, will in my judgment prove the very best account of the spirit of this very remarkable man, and introduce his remarkable translation, unfortunately unfinished, for besides the portions of Holy Scripture mentioned in the Title, he translated the Psalms to Psalm cxviii. in 1801, but they were not published until five years after his death, in 1807.

The gospel of Jesus is my religious code: his doctrines are my dearest delight: "his yoke (to me) is easy, and his burden is light": but this yoke I would not put on; these doctrines I could not admire; that gospel I would not make my law, if Reason, pure Reason, were not my prompter and preceptress. I willingly profess myself a sincere, though unworthy disciple of Christ: *Christian* is my name, and *Catholic* my surname. Rather than renounce these glorious titles, I would shed my blood: but I would not shed a drop of it for what is neither Catholic nor Christian. Catholic Christianity I revere wherever I find it, and in whatsoever sect it dwells; but I cannot revere the loads of hay and stubble which have been blended with its precious gems. . . .

In the Hebrew Scriptures are many beauties, many excellent precepts, much sound morality: and they deserve the attentive perusal of every scholar, every person of curiosity, and taste. All those good things I admit, and admire, and would equally admire them in the writings of Plato, Tully, or Marcus Antoninus: but there are other things, in great abundance, which I can neither admire nor admit, without renouncing common sense, and superseding reason: a sacrifice which I am not disposed to make, for any writing in the world.

This language will, I doubt not, seem strange to the systematic Christian, who has founded his creed, not upon reason or common sense, but on the prejudices of education; who is a Papist at Rome, a Lutheran at Leipsic, and a Calvinist at Geneva; a Prelatist in England, and a Presbyterian in Scotland; a Nestorian in Syria, in Armenia an Eutychian—for such local nominal Christians my remarks were not intended: they would spurn them with zealous indignation. But if there be, as I trust there are, in each of those communions, men who have learned to think for themselves, in matters of faith as well as in matters of philosophy, and who are not Christians merely because they were born of Christian parents, and bred up in Christian principles; but because, on the most serious and mature examination, they find Christianity, a rational, a most rational religion—to such I address myself with confidence; and by such I expect to be listened to with patient candour. To such I would say: It is time, it is full time, that Christianity should learn to walk alone, without Jewish leading-strings or Gentile go-carts. . . .

And on the subject of his translation he says:

I have not set up for an *Interpreter* of Scripture: my humble walk is that of a mere *Explainer*. . . . My primary motive was, to give a tolerable, and if I could, a *credible* version of the Holy Bible for the use of the English Catholics. . . . Precluded thus from the use of the common version, they had no alternative, for more than a century, but to put up with a barbarous translation, made at Rhemes and Douay, from an uncorrected copy of the Latin Vulgate, accompanied with virulent Annotations against the Protestant Religion, and manifestly calculated to support a system not of genuine Christianity, but of transalpine Popery. About the middle of the present century it was indeed remodelled on the Clementine edition of the Vulgate, and modernized into somewhat better English, by the late Dr. Challoner: who put it into a more convenient form, and stript it of almost all its most odious notes: yet still, in those which he retained or altered, the spirit of Theologic system is but too visible; and as to the Translation itself, the changes in it are chiefly from that same Common Version which has been so much vilified and burlesqued by our rhimers\* and divines. . . . It was my first intention to translate from the Vulgate, and even to make the Douay version with Challoner's amendments, in some respects, the basis of mine . . . but I soon found that this was an absurd *Idea*: and that by patching and piecing what had already been pieced and patched, I should make a strange composition indeed.

An entirely *New* Translation from the Vulgate, but with such corrections as were manifestly warranted, was next in my contemplation and partly executed. But a very short trial convinced me that neither would this method ever produce a tolerable version.

Grieved to observe among the English Catholics an almost total want of taste for Biblical studies, and wishing to remove a reproach, which in Protestant literary companies I had often heard made on that account; a reproach too well founded to be repelled; I thought I could not better serve the cause of Christianity in general, nor better consult the particular interest of that body to which I more immediately belonged, than by employing that, whatsoever portion of talents which had fallen to my share, in attempting a new and faithful translation of the Bible from corrected texts of the originals, unaccompanied with any glose commentary, or annotations, but such as were necessary to ascertain the literal meaning of my Text; and free of every sort of interpretation calculated to establish or defend any particular system of religious credence.

A few specimens of this version, rarely met with, are here subjoined:

GENESIS XLV. 10-14, 25.

“10. God hath made me the lord of all Egypt: come down to me, delay not. And thou shalt dwell in the land of Goshen (that thou mayest

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\* Geddes means the Authorized Version, and alludes to Gregory Martin's *Discovery of the Manifest Corruptions*, etc., 1582, to Ward's *England's Reformation*, and *Errata of the Protestant Bible*. The last named publication, though refuted times without number, is still bound up with the Challoner Bibles published by Sadlier, New York. A specimen of it is given at the close of this chapter.



be near to me), thou and thy children and thy flocks and thy herds, and all that belongeth to thee. 11. There will I support thee (for there are yet to be five years of famine), lest thou and thy household, and all that belong unto thee, be reduced to poverty. 12. For, lo! (said Joseph) Your own eyes and the eyes of my brother Benjamin see, that it is my mouth which speaketh to you. 13. Ye shall therefore relate to my father all my glory in Egypt, and all that ye have seen; and haste ye and bring my father down hither." He then fell upon the neck of his brother Benjamin, and wept: while Benjamin wept also upon his neck. . . .

25. So they went up out of Egypt and came into the land of Chanaan to their father Jacob. And when they told him saying: "Joseph is still alive, and the ruler of all the land of Egypt;" his heart palpitated; though he believed them not. But when they told him all the words of Joseph, which he had said to them; and when he saw the waggons which Joseph had sent to carry him, the spirit of their father Jacob revived. And Israel said: "It is enough. My son Joseph is yet alive. I will go and see him before I die."

The critical remarks on this passage illustrate the translator's scholarship: "v. 10. *That thou mayest be near to me*, etc. Whether Memphis, or Tanis, or, as I once thought, Heliopolis, were then the capital and royal city of Egypt, the land of Goshen might well be said to be nigh to it, as in all probability the pasturage ground reached, or very nearly reached, to the most eastern branch of the Nile on the north, and perhaps to On, or Heliopolis, on the south. Comp. Ex. i. 22. Besides the word *near*, which might be rendered, nearer, may be understood comparatively, with respect to the far greater distance of Chanaan. . . . v. 26. *His heart palpitated*. [vajjaphag libbo]. The common rendering is 'his heart fainted.'—Onk., Saad., and Pers. have terms that denote *hesitation*; no improper idea of Jacob's case.—Michaelis: *Sein Herz blieb aber kalt*, friguit cor ejus, a meaning adopted by Dathe and Roemüller; supported by the Syr. version; and from a meaning which *phag* has in the Syr. and Arabic dialects. But I cannot think that the news of Joseph's being alive would *chill* the heart of Jacob. He might doubt, he might hesitate: but he could not be cold. I am persuaded, then, that the signification of *jjaphag* is to be sought in the Arabic *naphag*, which gives the very meaning wanted; namely that of *sudden motion*, *palpitation*. Not badly, therefore, the Vulgate: 'quasi de gravi somno *evigilatus*; tamen non credebatur eis.'"

## 2 SAM. XXIII. 1-4.

1. The following, also, though posterior, are the words of David.  
 "Thus saith David, the son of Ishai;  
 Saith the man who was exalted to be  
 The anointed of the God of Jacob:  
 Who harmonized the psalmody of Israel.
2. The Spirit of the Lord speaketh by me,  
 And his word is on my tongue.
3. To me, the God of Israel hath said,  
 The rock of Israel hath promised;  
 A just ruler over mankind;  
 Who will rule in the fear of God.
4. Not like the grass of the earth, (which,  
 When the morning sun riseth clear and cloudless,  
 Glistereth from the *previous* rain)  
 Shall be my house before God.  
 For with me he hath made a perpetual covenant,  
 In every point regular and sure.  
 For every sort of welfare is mine;  
 And mine every wish he hath accomplished.  
 Whereas lawless men, all of them,  
 Are like briars, to be thrust out,  
 (For with the hand they may not be taken,  
 But the man, who would meddle with them,  
 Must be provided with an axe and spear-shaft)  
 And to be burned on the spot with fire."

Note. v. 4. *Not like the grass*, etc. There is great beauty in this metaphor.—That grass, which from the dews and showers of the night appears so glossy and glistening, at the rising of the sun, shall soon decay and wither before his meridian rays; but not so the house of David, etc., vv. 6, 7. The parenthesis must be read as such, and the last line joined to the second.

The Psalms have this title: *A new Translation of the Book of Psalms from the Original Hebrew; with various readings and notes. By the late Alexander Geddes, LL.D.* London, printed for R. Johnson in St. Paul's Churchyard, 1807. The work is extremely rare, and on that account, the following specimen is here subjoined:

## PSALM XIX.

The subject of this Psalm is general; and its tenor is readily perceived. A finer argument against atheism was never urged, nor better expressed.

The heavens proclaim the glory of God !  
the works of his hands the expanse declareth !  
day after day emitteth speech:  
night after night announceth knowledge !  
not a speech and language that are not heard:  
through the whole earth their voice is spread !  
their eloquence to the limits of the world !

In them he hath pitched a tent for the sun:  
who like a bridegroom issueth from his nuptial-bower:  
and like a giant, exulteth in his rapid course !  
from one end of the heavens is his setting out,  
and to the other end his revolution down !  
so that no one is deprived of his heat.

MURRAY'S BIBLE, 8vo, 1825.

It derives its name from Daniel Murray, titular archbishop of Dublin, who in 1825 directed Richard Coyne, bookseller and publisher to the College of Maynooth, to prepare stereotype plates for an 8vo Bible, which has been used as a sort of standard. In the *Old Testament* the text appears to be formed upon that of Troy, 1816; in the *New* that of Challoner, 1749 and 1750, is followed. The Notes through both Testaments are different in many instances from Challoner's; the Titles of the books of the Old Testament agree with those of the Bible of 1791.

DR. LINGARD'S FOUR GOSPELS, 8vo., 1836.\*

Title: *A new Version of the Four Gospels; with notes critical and explanatory, by a Catholic.* London, Joseph Booker, 61 New Bond Street, 1836.

The translation is for the most part made from the Greek, although occasionally the rendering is that of the Vulgate. The drift of his notes is thus expressed:

It may be proper to inform the reader that the notes, which are appended to the text in the following pages, are not of a controversial character. Their object is the elucidation of obscure passages, or the explication of allusions to national customs, or the statement of the reasons which have induced the translator to differ occasionally from preceding interpreters. Many of these he has consulted, though he has not thought proper to load his pages with references to their works.

Instead of "penance," and "do penance," he renders, in the most important places, "repentance," and "repent." His note on Luke xvii. 3, 4, reads:

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\* For a specimen see synoptical table, p. 322.

*Repent.* The use of the word *metanoein* in these two verses shows; first, that it ought not to be translated, as some will have it, to *reform*: secondly, that in the Vulgate *pœnitere* and *pœnitentiam agere* bear the same signification.

Among his peculiar renderings are: DOULOS, a *slave*, or a *bondman*, never a *servant*; *Messiah* in place of *Christ*; *good tidings* for *gospel*; *taxgatherer* for *publican*; *fiends* for *devils*; *figures* for *proverbs*; to *announce* for *preach*, *verily* for *amen*; *causes of offence* instead of *scandals*; DIKAIOSUNE he translates *righteousness*; and APOKRITHEIS, *taking occasion to speak*, in places where no question has been mentioned.

The late Cardinal Wiseman, in a review of the translation, says:

To call it any longer the Douay or Rhemish version is an abuse of terms. It has been altered and modified till scarcely any verse remains as it was originally published; and as far as simplicity and energy of style are concerned, the changes are in general for the worse. . . . The impression on the reader's mind, after having perused this edition, must be, that Christianity never depended, for its code or evidences, upon the compilation of these documents, and that they never could have been intended for a rule of faith. \*

#### BISHOP KENRICK'S VERSION.

(The Gospels, 1849.—The Acts, Epistles, and Apocalypse, 1851.)

Titles: *The Four Gospels, translated from the Latin Vulgate, and diligently compared with the Original Greek Text, being a revision of the Rhemish translation, with notes critical and explanatory. By Francis Patrick Kenrick, bishop of Philadelphia.* 8vo., New York, 1849.

*The Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles, and the Apocalypse. Translated from the Latin Vulgate, and diligently compared with the Greek Text, being a revision of the Rhemish translation, with notes critical and explanatory. By Francis Patrick Kenrick, bishop of Philadelphia.* 8vo., New York, 1851.

In lieu of the customary ecclesiastical Approbation, the former of these volumes contains the following dedication, defining the author's position, and to a certain extent the scope and animus of his work. The reader may judge, however, how far the verdict of history sustains the statement of the last sentence.

TO THE HIERARCHY OF THE UNITED STATES ASSEMBLED IN THE SEVENTH PROVINCIAL COUNCIL OF BALTIMORE.

*Most Reverend and Right Reverend Colleagues:*—I venture to offer to the public a revised translation of the Four Gospels with notes directed to remove the chief difficulties that may occur in their perusal. My object is not to substitute it in public acts for the received version, but

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\* *Dublin Review*, April, 1837. Reprinted in Cardinal Wiseman's *Essays*, vol. i. pp. 73-75. Lond., 1853. Cotton, *Rhemes and Doway*, pp. 136, 137.

to submit it to your mature judgment and correction, and in the mean time to facilitate the study of the life of our Divine Redeemer in its only authentic records. The annotations which I have added are for the most part selected from the holy Fathers, although occasionally I have availed myself of the researches of modern writers, unhappily estranged from Catholic communion. I cannot hope that a work, which demands so much erudition and such exercise of judgment, is in every respect faultless; but I offer it as an earnest of my zeal for the correct understanding and devout study of the sacred Scriptures. These have at all times been the subject of the meditation of the prelates of the Church, and of the Clergy generally, whose duty and constant endeavor it has been to refresh the faithful with the living waters drawn from these fountains of salvation.

With profound veneration and sincere attachment,  
I have the honor to remain,  
Your devoted brother in Christ,  
FRANCIS PATRICK KENRICK,  
Bishop of Philadelphia.

#### EXAMPLES OF THE TRANSLATION AND THE NOTES.

Matth. viii. 33, *And the swineherds fled.* The Greek may be rendered literally *the feeders*, which the Vulgate renders *pastores*. Matth. x. 1, *And having called his twelve disciples together, He gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.* These miraculous powers were given specially to the Apostles for their first mission, and were enjoyed by them through the whole course of their ministry, although only exercised on extraordinary occasions. They are not inherent in the sacred ministry, which is directed to the instruction and sanctification of men. They were the seals of the original commission. Mark iii. 6, *Took counsel.* I have adopted the Protestant translation, after the example of "a Catholic." The Rhemish version expresses the same meaning but less forcibly. Mark vi. 12, *They preached that men should do penance.* It is with no view to doctrinal controversy that I have here retained the Rhemish translation, but as more expressive of the entire conversion of the sinner. John ii. 4, *And Jesus saith to her, Woman, what hast thou to do with me?* I have adopted the Protestant translation, for the sake of uniformity in the various places in which the phrase occurs, although the meaning is manifestly modified by the circumstances. Here it can only be; why dost thou ask this of me?

In the General Introduction to the Acts, etc., he says on the same subject:

Some have been offended at my adoption of the term *repent* instead of *do penance* in several passages of the gospels. Had I been the first to innovate in this regard, I should feel that I had acted rashly; but I only followed up what others had begun. The truth is, that the Latin phrase *agere penitentiam* was employed for the Greek term *metanoeo*, many ages before the doctrinal controversies about penitential works originated, and was occasionally replaced by *penitemini*; the interpreter regarding both terms as equivalent. Doubtless penitential works were always inculcated; but no one ever thought of proving their necessity by the mere force of the Latin terms, and no one acquainted with the Greek could question that it expressed more directly the change of mind or compunction, although it was used to signify in general penitential exercises . . . . An anonymous writer, believed to be Dr. Lingard, adopted it [repent] universally. I chose to retain the other phrase wherever reference was had expressly to penitential works. The responsibility of the change should rest with those who first made it; but as it has been admitted into all the modern editions, there is no reason why it should not be adopted in the other passages. It implies no concession; but it merely supposes that certain phrases have by long usage acquired a popular meaning different from that in which they were first employed. The doctrinal proofs remain unshaken. Penitential works are necessary, not because the Vulgate interpreter has *penitentiam agite*, or the Rhemish interpreter says *do penance*: but because such works have been inculcated under the Old and New Dispensations, in the Scriptures and by the Fathers, as evidences and fruits of compunction.\*

And towards the close of this Introduction, the bishop says:

In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rhemish translation. It is not to be regretted that, whilst we point to errors which need correction, we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit. .

The freedom with which I have quoted Protestant and Rationalistic authors may seem scarcely consistent with the Rules of the Index, which require that the annotations should be taken from the fathers, or from Catholic divines. The attentive reader will, however, observe, that in all matters of doctrine and moral instruction I draw from the purest fountains of orthodox faith, and that I avail myself of the testimonies of those who are outside the pale of the Church, only by way of acknowledgment on their part, or in matters purely critical, in which they have brought their stores of erudition and their natural acuteness of mind to the vindication of the sacred text. I have felt the more free to make such references, because in this work I have chiefly had in view the instruction of students in theology; cherishing the hope of being enabled hereafter to publish the whole New Testament in a more popular form for the general edification of the faithful.

It is painful to turn from such enlightened liberality to the almost savage fanaticism of the work of which a brief extract concludes this chapter.

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\* Cotton, *Rhemes and Doway*, pp. 153-165.

*Errata of the Protestant Bible; or the Truth of the English Translation Examined, etc.*, By Thomas Ward. LONDON, 1688.

SPECIMENS.

<i>Place.</i>	<i>Vulgate.</i>	<i>Rhemes-Douay.</i>	<i>Prot. Corruptions in Bibles of 1562, 1577, 1579.</i>	<i>Last Protestant Edition of 1683.</i>
Ps. xlviii. 5. E. BIBLE, xcix.	<i>Exaltate Dominum Deum nostrum et adore scabellum pedum ejus, quoniam sanctus est.</i>	Exalt the Lord our God, "and adore ye the footstool of his feet," because it is holy.	Exalt the Lord our God, and "fall down before" his footstool "for he" is holy.	Exalt the Lord our God, and "worship at his footstool, for he" is holy.
1 Tim. v. 17.	<i>Qui bene præsumunt presbyteri, duplici honore digni habentur.</i>	The "priests" that rule well, let them be esteemed worthy of double honour.	The elders that rule well.	"Elders" also in this bible.
Eph. i. 6.	<i>(d) In qua gratificavit nos in dilecto filio suo.</i>	Wherein he hath "gratified us" in his beloved Son.	(d) Wherein he hath "made us accepted," (or, "freely accepted") in his beloved Son.	Wherein he hath made us "accepted" in the Beloved.

In illustration of the spirit of this bigoted book, I produce note *d* appended to this passage:

Here again they make St. Paul say, that God made us "accepted" or "freely accepted in his beloved Son," (their last translation leaves out Son very boldly; changing the word his into the "accepted in the Beloved,") as if they had a mind to say, that "In, or among all the beloved in the world, God has only accepted us," as they make the angel in St. Luke say to our blessed Lady, "Hail! freely beloved," to take

away all grace inherent and resident in the blessed virgin, or in us; whereas the Apostle's word signifies that we are truly made grateful, or gracious and acceptable; that is to say, that our soul is inwardly endued and beautified with grace, and the virtues proceeding from it; and consequently, is holy indeed before the sight of God, and not only so accepted or reputed as they imagine. Which St. Chrysostom sufficiently testifies in these words, "He said not, which he freely gave us, but, wherein he made us grateful; that is, not only delivered us from sins, but also made us beloved and amiable, made our soul beautiful and grateful, such as the angels and archangels desire to see, and such as himself is in love withal, according to that in the psalm, the king shall desire or be in love with thy beauty."\* St. Hierom speaking of baptism, says, "Now thou art made clean in the laver: and of thee it is said, who is she that ascends white? and let her be washed, yet she cannot keep her purity, unless she be strengthened from our Lord;"† whence it is plain, that by baptism original sin being expelled, inherent justice takes place in the soul, rendering it clean, white, and pure; which purity the soul, strengthened by God's grace, may keep and conserve.

Ward's *Errata* was answered by Rev. R. Ryan, Rev. Dr. Kipling, and Rev. Rd. Grier. As the book continues to be published in the United States, it is proper to add that many of the alleged *heretical corruptions* are embodied in the Bibles authorized, and approved by Archbishop Murray in 1825, and that the censures of Ward's *Errata* apply as much to Murray's Bibles as to the Protestant Bible. For matter bearing on this subject see Cotton, *Rhemes and Doway*, pp. 27-30.

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## CHAPTER XIII.

### THE AUTHORIZED VERSION.

AT the conference held at Hampton Court between the Conformists and the Puritans, January 14th, 16th, and 18th, 1604, presided over by that curious compound of worldliness and theology, king James I., Dr. John Reynolds, leader of

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\* St. Chrys. *ad loc.*

† St. Hierom, lib. iii. *contra Pelagianos.*



the Puritans, suggested to the king the desirableness of a new translation of the Bible, on the ground that the versions allowed in the reigns of Henry VIII. and Edward VI. were untrue to the original, and instanced, that Psalm cv. 28, rendered "they were not obedient," read in the original, "they were not disobedient"; Psalm cvi. 30, rendered, "then stood up Phinees and prayed" ought to be "executed judgment"; and that Gal. iv. 25, the word *συστοιχεί* was incorrectly translated "bordereth" as neither expressing the force of the word, nor the Apostle's sense, nor the situation of the place. So Barlow reports the matter, but the account given in the Preface to the Authorized Version is somewhat different, for there it is stated that the Puritans as a last shift submitted,

"That they could not with good conscience subscribe to the Communion Book, since it maintained the Bible as then translated, which was, as they said, a most corrupted translation. And although this was judged to be but a very poor and empty shift, yet even hereupon did his Majesty begin to bethink himself of the good that might ensue by a new translation, and presently after gave order for this translation which is now presented unto thee." Barlow adds:

"My Lord of London well added: that if every man's humour should be followed there would be no end of translating. Whereupon his Highness wished some special pains should be taken in that behalf for one uniform translation—professing that he could never yet see a Bible well translated in English; but the worst of all his Majesty thought the Geneva to be—and this to be done by the best learned in both the Universities; after them to be reviewed by the bishops and the chief learned of the Church; from them to be presented to the Privy Council; and lastly to be ratified by his royal authority; and so this whole Church to be bound unto it and none other. Marry withal he gave this caveat, upon a word cast out by my lord of London, that no marginal notes should be added, having found in them which are annexed to the Geneva translation, which he saw in a Bible given him by an English lady, some notes very partial, untrue, seditious, and savoring too much of dangerous and traiterous deceits (*e. g.* those on Exod. i. 19; 2 Chron. xv. 16").\*

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\* Barlow, *Sum and Substance*, in Cardwell's *History of Conferences*, p. 167.

Dr. Eadie very strongly animadverts on the last passage, and holds that the king was either misunderstood, or if his speech is correctly reported, that then he uttered "a bold unblushing falsehood, a clumsy attempt to sever himself from his earlier Scottish beliefs and usages that he might win favour with his English churchmen." \*

Although nothing further was done at the Conference, and Convocation, holden a few months later, took no action in the matter, the king clearly favored it, and the scheme was fast maturing, for by June 30th, a list of the translators was submitted to the king, who approved of the choice. Bancroft wrote that day to Cambridge on the subject and said, "I am persuaded his royal mind rejoiceth more in the good hope which he hath for the happy success of that work, than of his peace concluded with Spain."

In a letter from the king to Bancroft, who was then representing the vacant see of Canterbury, dated July 22, 1604, he announces the appointment of fifty-four learned men for the translating of the Bible, and requiring him

"To move all our bishops to inform themselves of all such learned men within their several dioceses, as having special skill in the Hebrew and Greek tongues, have taken pains in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistaking in the former English translations, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earnestly charging them, and signifying our pleasure therein, that they send such their observations either to Mr. Lively, our Hebrew reader in Oxford, or Dr. Andrews, dean of Westminster, to be imparted to the rest of their several companies; that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

In the matter of remuneration of their labor, the translators were to be provided for by Church preferment.

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\* *The English Bible*, ii. pp. 177-8.

On this last subject Bancroft wrote to the bishop of Norwich.

“There are many . . . who are to be employed in this translation of the Bible, and sundry of them must of necessity have their charges borne; which his majesty was very ready, of his most princely disposition, to have borne, but some of my lords, as things now go, did hold it inconvenient. Wherefore it was left to me, to move all my brethren, the bishops, and likewise every dean and chapter, to contribute to this work.” In the discharge of that duty he requested such contributions, asking for speedy action and adding, by way of stimulus: “for I am to acquaint his majesty with every man’s liberality towards this most godly work.” Nothing seems to have been done in the way of subscription, and free entertainment in the Colleges, until some of them met in London for the final revision of the work, appears to have been all that was done for them in the way of bearing their charges. In the matter of preferment however, Bancroft communicates a letter from the king to this effect: “Right trusty and beloved, we greet you well, whereas we have appointed certain learned men, to the number of four and fifty, for the translating of the Bible, and that in this number divers of them have either no ecclesiastical preferment at all, or else so very small, as the same is far unmeet for men of their deserts, and yet, we of ourself in any convenient time cannot well remedy it: therefore we do hereby require you, that presently you write, in our name, as well to the archbishop of York, as to the rest of the bishops of the province of Canterbury, signifying unto them that we do will, and straitly charge every one of them, as also the other bishops of the province of York, as they tender our good favour towards them, that (all excuses set apart) when any prebend or parsonage being rated in our book of taxations, the prebend to twenty pounds at least, and the parsonage to the like sum and upwards, shall next upon any occasion happen to be void, and to be either of their patronage, or of the patronage and gift of any person whatever, they do make stay thereof, and admit none unto it, until certifying us of the avoidance of it, and of the name of the patron, if it be not of their own gift, that we may commend for the same some such of the learned men, as we shall think fit to be preferred unto it; not doubting of the bishops’ readiness to satisfy us herein, or that of any of the laity, when we shall in time move them to so good and religious an act, will be unwilling to give us the like due contentment and satisfaction; we ourselves having taken the same order for such prebends, and benefices as shall be void in our gift.” \*

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\* Wilkins, *Concil.* iv. pp. 407-8.

Of the original translators seven were elevated to the Episcopate and seventeen or eighteen preferred to lower dignities, or livings. Notwithstanding all this earnestness on the part of the king, possibly the want of funds, and the death of Lively and of others, prevented *all*\* the companies to begin their work before 1607.

Although the king mentions fifty-four translators, their names are not given, and the lists that have been preserved contain only forty-seven. It seems impossible to explain the discrepancy satisfactorily. The original number was diminished by the death of Mr. Lively in 1605, but his place was filled by Dr. Spalding; Dr. Eades died in 1604, and Dr. Aglionby appointed in his place, died in 1610, and Mr. Dakins died in February 1607. Dr. Reynolds died in the same year, and Dr. Ravis in 1609. Resignations may have occurred, and substitutions been made; and it is not impossible that the number of fifty-four included a supervisory body, entrusted with a revision of the translation. The lists appear to have been prepared from the beginning, for they contain the names of some who died before the companies met for work, if they did not meet before 1607.

The subjoined "Order agreed upon for the translating the Bible" is taken from Lewis, who says that it had been compared with a copy one time belonging to Dr. Jigon, bishop of Norwich. Burnet's list (from which Cardwell's is taken) I had not at hand, but it has been compared with, and the notes prepared from similar lists given in the works of Anderson, Westcott, Eadie and Moulton, and the *Brief Account*, etc., prefixed to Bagster's *Hexapla*. They were divided into six companies, two of which met at Oxford, two at Cambridge, and two at Westminster.

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\* See what is stated below.

*Westminster.*

MR. DEAN OF WESTMINSTER. 1.	} Pentateuch: The Storie from Josua to the first Book of the Chronicles, exclusive.
MR. DEAN OF PAULES. 2.	
MR. DR. SARAVIA. 3.	
MR. DR. CLARKE, CANTUAR. 4.	
MR. DR. LAYFIELD. 5.	
MR. DR. TEIGH. 6.	
MR. BURLEIGH, STRETFORD. 7.	
MR. KINGE, SUSSEX. 8.	
MR. THOMSON, CLARE. 9.	
MR. BEDWELL, 10.	

1. Dr. Launcelot Andrews, successively promoted bishop of Chichester, Ely, and Winchester, was president of this company. His learning is said to have been prodigious. "The world wanted learning to know how learned he was."

2. Dr. John Overall, successively promoted bishop of Lichfield and Coventry, and Norwich. "*Vir longe doctissimus*," Casaubon.

3. Dr. Hadrian Saravia, prebendary of Canterbury. Famed as a Hebraist.

4. Dr. Richard Clarke, one of the six preachers at Canterbury.

5. Dr. John Layfield, renowned for his knowledge of architecture, was specially consulted concerning the tabernacle and the temple.

6. Dr. Richard Teigh (Lewis says "Leigh," but that seems to be incorrect), archdeacon of Middlesex, "an excellent textuary, and profound linguist," Wood.

7. Mr. (?) *Henry* Burleigh, said in a Lambeth MS. to have been B.D. in 1594, and D.D. in 1607.

8. Mr. Geoffry King, Regius Professor of Hebrew, Cambridge.

9. Mr. Richard Thomson, of Clare Hall, Cambridge, familiarly called "Dutch Thomson," having been born in Holland, reported to have been a fine philologer.

10. Mr. William Bedwell, of St. John's College, Cambridge, was the great Arabic scholar of the period.

*The places and persons agreed upon for the Hebrew, with the particular books by them undertaken.*

*Cambridge.*

MR. LIVELYE. 1.	}	From the first of Chronicles, with the rest of the Story, and the Hagiographa, viz., Job, Psalmes, Proverbs, Cantica, Ecclesiastes.
DR. RICHARDSON. 2.		
MR. CHADERTON. 3.		
MR. DILLINGHAM. 4.		
MR. HARRISON. 5.		
MR. ANDREWS. 6.		
MR. SPALDINGE. 7.		
MR. BINGE. 8.		

1. Edward Lively, Regius Professor of Hebrew, at Cambridge; next to Pococke, "the greatest of Hebraists," was president of this company. He *died* in 1605.

2. Dr. John Richardson, Professor of Divinity, "a most excellent linguist."

3. Dr. Lawrence Chaderton, the first master of Emanuel College, was famed for his attainments in the languages, especially the Rabbinical writings.

4. Mr. Francis Dillingham, Fellow of Christ's College, "a great Grecian."

5. Mr. Thomas Harrison, Vice Chancellor of Trinity, noted for "his exquisite skill in Hebrew and Greek idioms."

6. Dr. Roger Andrews, the bishop's brother, afterwards master of Jesus College.

7. Dr. Robert Spaldinge, Lively's successor as professor of Hebrew.

8. Dr. Andrew Bynge, who succeeded King in the same position.

*Oxford.*

DR. HARDINGE. 1.	}	The fouer greater Prophets, with the Lamentation, and the twelve lesser prophets.
DR. REINOLDS. 2.		
DR. HOLLAND. 3.		
DR. KILBY. 4.		
MR. SMITH, HEREFORD. 5.		
MR. BRETT. 6.		
MR. FARECLOW. 7.		

1. Dr. John Hardinge, the president of this company, was Regius Professor of Hebrew, and president of Magdalen College.

2. Dr. John Reynolds, was president of Corpus Christi College, and bp. Hall says that "his memory and reading were near to a miracle."

3. Dr. Thomas Holland, Regius Professor of Divinity, "another Apollon, a most learned divine," Wood.

4. Dr. Richard Kilby, Professor of Hebrew and a great rabbinist. Isaac Walton tells a good story of him, the gist of which is that he went to church, where a young preacher gave three reasons why a certain word in the recent translation should have been rendered differently. Meeting him afterwards Kilby told him, that he and others of the translators had considered all the reasons, and found thirteen more considerable reasons why it was translated as printed.

5. Dr. Miles Smith, at the time canon of Hereford, and subsequently bishop of Gloucester, "had Hebrew at his fingers' ends"; he was one of the supervisors, final examiner, and editor along with Bilson, and wrote the Preface.

6. Dr. Richard Brett, then fellow of Lincoln College, "skilled and versed to a criticism in the Latin, Greek, Chaldee, Arabic and Ethiopic tongues."

7. Mr. (?) Richard Fareclow (or, Fairclough), fellow of New College.

*Westminster.*

MR. DEAN OF CHESTER. 1.

DR. HUTCHINSON. 2.

DR. SPENCER. 3.

MR. FENTON. 4.

MR. RABBETT. 5.

MR. SANDERSON. 6.

MR. DAKINS. 7.

} The Epistles of St. Paule,  
and the Canonical Epistles.

1. Dr. William Barlow, dean of Chester, afterwards bishop of Lincoln.

2. Dr. Ralph Hutchinson, president of St. John's College.

3. Dr. John Spencer, afterwards president of Corpus Christi College, the intimate friend of Hooker.

4. Dr. Roger Fenton, fellow of Pembroke Hall; "never a more learned man hath Pembroke Hall, with but one exception." Bp. Felton.

5. Mr. Michael Rabbett, B.D., Rector of St. Vedast, Foster Lane, London.

6. Dr. Thomas Sanderson, archdeacon of Rochester (?).

7. Mr. William Dakins, B.D., Greek lecturer at Cambridge, "had great skill in the original languages."

*Oxford.*

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|-------------------------------|---|---|
| MR. DEAN OF CHRIST CHURCH. 1. | } | The Four Gospels, Acts of<br>the Apostles, Apocalips. |
| MR. DEAN OF WINCHESTER. 2.    |   |   |
| MR. DEAN OF WORCESTER. 3.*    |   |   |
| MR. DEAN OF WINDSOR. 4.       |   |   |
| MR. SAVILE. 5.                |   |   |
| DR. PERIN. 6.                 |   |   |
| DR. RAVENS. 7.*               |   |   |
| MR. JOHN HARMER. 8.           |   |   |

1. Dr. Thomas Ravis, afterwards bishop of Gloucester, and London.
2. Dr. George Abbot, afterwards archbishop of Canterbury.
3. Dr. Richard Eades, died in 1604.
4. Dr. Giles Thompson, afterwards bishop of Gloucester, "took a great deal of pains at translating."
5. Sir Henry Savile, tutor in Greek to Queen Elizabeth, provost of Eton, and editor of the works of Chrysostom.
6. Dr. John Perin, professor of Greek.
7. Dr. Ravens, subdean of Wells (?).
8. Dr. John Harmer, Professor of Greek, "a most noted Latinist, Grecian and divine."

*Cambridge.*

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|---------------------|---|---|
| DR. DUPORT. 1.      | } | The Prayer of Manasses, and<br>the rest of the Apocrypha. |
| DR. BRANTHWAITE. 2. |   |   |
| DR. RADCLIFFE. 3.   |   |   |
| MR. WARD, EMAN. 4.  |   |   |
| MR. DOWNES. 5.      |   |   |
| MR. BOYSE. 6.       |   |   |
| MR. WARDE, REG. 7.  |   |   |

1. Dr. John Duport, afterwards master of Jesus College, Cambridge.
2. Dr. William Branthwaite, afterwards master of Gonville and Caius College.
3. Dr. Jeremiah Radcliffe, fellow of Trinity College.
4. Dr. Samuel Ward, afterwards master of Sidney College, and Lady Margaret Professor of Divinity; "skilled in tongues, though slow of speech."

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\* Some of the lists give in place of Dr. Eades and Dr. Ravens the names of Dr. J. Aglionby, principal of St. Edmund's Hall, and Dr. L. Hutton, "an excellent Grecian, and well read in the Fathers and Schoolmen." Dr. Montague, afterwards bishop of Winchester, is also mentioned.



5. Mr. Andrew Downes, Greek Professor, one of the revisors, and described as "one composed of Greek and industry," Selden. He corresponded with Casaubon in Greek.

6. Mr. John Boyse (Bois), fellow of St. John's College, was "a precocious Greek and Hebrew scholar."

7. Mr. Warde, fellow of King's College, appears as one of the divines sent to Synod at Dort.

Dr. Thomas Bilson, afterwards bishop of Winchester, and reputed to be "well skilled in languages," although not one of the original translators, had charge with Miles Smith of the final revision, and prepared the summary of contents at the head of each chapter.

The nature of the work to be done by the translators is clearly defined in a set of instructions, which read as follows:

1. The ordinary Bible read in the Church, commonly called the Bishops' Bible, to be followed, and as little altered as the truth of the original will permit.

2. The names of the prophets, and the holy writers, with the other names of the text to be retained as near as may be, accordingly as they are vulgarly used.

3. The old ecclesiastical words to be kept, *viz.*, as the word *church* not to be translated *congregation*.

4. When any word hath divers significations, *that* to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place, and the analogie of faith.

5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself where he thinks good, all to meet together, to conferre what they have done, and agree for their part, what shall stand.

9. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful on this point.

10. If any company upon the review of the book so sent, shall doubt

or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.

11. Where any place of special obscurity is doubted of, letters to be directed by authority to send to any learned in the land, for his judgment in such a place.

12. Letters to be sent from every bishop to the rest of his clergie, admonishing them of this translation in hand, and move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations, to the company either at Westminster, Cambridge, or Oxford, according as it was directed before in the king's letter to the archbishop.

13. The directors in each company to be the deans of Westminster and Chester, for Westminster, and the king's professors in Hebrew and Greek in the two universities.

14. These translations to be used when they agree better with the text than the Bishops' Bible: Tyndale's, Coverdale's, Matthew's, Whitchurch's, Geneva.\*

Copies of these orders were sent to Cambridge, and presumably to Oxford, but upon doubts arising on the third and fourth rules, the vice-chancellor, Dr. Cowell having referred them to the bishop of London, received the reply that—

“To be suer, if he had not signified unto them already, it was his majesty's pleasure, that, besides the learned persons employed with them for the Hebrew and Greeke, there should be three or fower of the most eminent and grave divines of their university, assigned by the vice-chancellour uppon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his Highness, and especially concerning the third and forth rule: and that when they had agreed uppon the persons for that purpose, he prayed them to send him word thereof.”

In a postscript the bishop added that—

“Att the verie writinge thereof a learned epistle was delivered unto him of Mr. Broughton's, which, though it was of an old date, yet he thought good to send it unto them, that Mr. Lively and the rest might have the perusal of it, if before they had not seen it.”†

\* Lewis, from Fuller's *Church History*, bk. x. pp. 46-47.

† Lewis, p. 319.

This was probably Broughton's *Epistle to the learned nobilitie of England, touching translating the Bible*, 1597.

The tenor of the last letter seems to have become a by-law, or additional rule, for the text of the instructions given in Burnet, *Ex. MS. D. Borlase*, adds:

15. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellour upon conference with the rest of the Heads to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

The notices of their mode of procedure, beyond what is stated in the Preface, are very scant. As that Preface, written by Dr. Miles Smith, is exceedingly valuable, it is much to be deplored that it is not prefixed to the modern editions of the Bible, while the Dedication, which can hardly be regarded in that light by the unprejudiced, might conveniently disappear. Those parts of the Preface which have a direct bearing on the subject in hand, are here supplied. Some of the marginal notes from the Bible of 1611 are given in footnotes; those in brackets [ ] are taken from the Cambridge Paragraph Bible. Of their work the translators speak thus:

But it is high time to leave them, and to shew in brief what we proposed to ourselves, and what course we held, in this our perusal and survey of the Bible.

Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; (for then the imputation of *Sixtus* had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk,) but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark.

To that purpose were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise. Again, they came, or were thought to come, to the work, not *exercendi causa* (as one saith,) but *exercitati*, that is, learned, not to

learn: for the chief overseer and ἐργοδιώκτης under his Majesty, to whom not only we, but also our whole Church was much bound,\* knew by his wisdom, which thing also *Nazianzen* taught so long ago, that it is a preposterous order to teach first and to learn after . . .

As to the manner of their coming together for work, we read:

And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were an arm of flesh? At no hand. They trusted in him that hath the key of *David*, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did; *O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.

If you ask what they had before them, truly it was the *Hebrew* text of the Old Testament, the *Greek* of the New. These are the two golden pipes, or rather conduits,† wherethrough the olivebranches empty themselves into the gold . . . If truth be to be tried by these tongues, then whence should a translation be made, but out of them? These tongues therefore (the Scriptures, we say, in those tongues) we set before us to translate, being the tongues wherein God was pleased to speak to his Church by his Prophets and Apostles.

Neither did we run over the work with that posting haste that the *Septuagint* did, if that be true which is reported of them,‡ that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*,§ if that be true which himself reporteth, that he could no sooner write any thing, but presently it was caught from him and published, and he could not have leave to mend it: neither, to be short, were we the first that fell in hand with translating the Scripture into *English*, and consequently destitute of former helps, as it is written of *Origen*, that he was the first in a manner, that put his hand to write Commentaries upon the Scriptures, and therefore no marvel if he overshot himself many times. None of these things: the work hath not been huddled up in seventy-two days, but hath

\* [Richard Bancroft, archbishop of Canterbury, died Nov. 2, 1610.]

† [Zech. iv. 14]

‡ Joseph. *Antiq.* xii. 2, 13.

§ *Ad Pammac. pro lib. advers. Jovinian.*

cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days, and more. Matters of such weight and consequence are to be speeded with maturity: for in a business of moment man feareth not the blame of convenient slackness.

Neither did we think much to consult the translators or commentators, *Chaldee, Hebrew, Syrian, Greek, or Latin*: no, nor the *Spanish, French, Italian, or Dutch*; \* neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

The captious objections of those opposed to the translation they meet as follows.

Many men's mouths have been opened a good while (and yet are not stopped) with speeches about the translation so long in hand, or rather perusals of translations made before: and ask what may be the reason, what the necessity of the employment. Hath the Church been deceived, say they, all this while? Hath her sweet bread been mingled with leaven, her silver with dross, her wine with water, her milk with lime? (*lacte gypsum malè mescetur*, saith St. Ireney.) We hoped that we had been in the right way, that we had had the oracles of God delivered unto us, and that though all the world had cause to be offended, and to complain, yet that we had none. Hath the nurse holden out the breast, and nothing but wind in it? Hath the bread been delivered by the Fathers of the Church, and the same proved to be *lapidosus*, as Seneca speaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Also the adversaries of *Judah* and *Hierusalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and workmen, saying, *What do those weak Jews, etc., will they make the stones whole again out of the heaps of dust which are burnt? although they build, yet if a fox go up, he shall even break down their stony wall.* Was their translation good before? Why do they now mend it? Was it not good? Why then was it obruded to the people? Yea, why did the Catholicks (meaning Popish *Romanists*) always go in jeopardy for refusing to go to hear it? Nay, if it must be translated into *English*, Catholicks are fittest to do it. They have learning, and they know when

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\* This is doubtless Luther's German version. M.

a thing is well, they can *manum de tabula*. We will answer them both briefly: and the former, being brethren, thus with *St. Hierome*, *Damnatus veteres? Minime, sed post priorum studia in domo Domini quod possumus laboramus.* That is, *Do we condemn the ancient? In no case; but after the endeavours of them that were before us, we take the best pains we can in the house of God.* As if he said, Being provoked by the example of the learned that lived before my time, I have thought it my duty to assay, whether my talent in the knowledge of the tongues may be profitable in any measure to God's Church, lest I should seem to have laboured in them in vain, and lest I should be thought to glory in men (although ancient) above that which was in them. Thus *St. Hierome* may be thought to speak.

And to the same effect say we, that we are so far off from condemning any of their labours that travelled before us in this kind, either in this land, or beyond sea, either in King *Henry's* time, or King *Edward's* (if there were any translation, or correction of a translation, in his time), or Queen *Elizabeth's* of ever renowned memory, that we acknowledge them to have been raised up of God for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance. The judgment of *Aristotle* is worthy and well known: *If Timotheus had not been, we had not had much sweet musick: But if Phrynis (Timotheus his master) had not been, we had not had Timotheus.* Therefore blessed be they, and most honoured be their name, that break the ice, and give the onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand? Since of an hidden treasure, and of a fountain that is sealed, there is no profit, as *Ptolemy Philadelph* wrote to the Rabbins or masters of the Jews, as witnesseth *Epiphanius*: and as *St. Augustine* saith, *A man had rather be with his dog than with a stranger\** (whose tongue is strange unto him). Yet for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be the wiser: so, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good; no man, we are sure, hath cause to mislike us; they, we persuade ourselves, if they were alive, would thank us. . . .

The Roman Catholic cavil of frequent change they meet as follows:

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\* *S. Aug. lib. 19, de civit. Dei, c. 7.*

Yet before we end, we must answer a third cavil and objection of their's<sup>a</sup> against us, for altering and amending our translations so oft; wherever truly they deal hardly and strangely with us. For to whom ever was it imputed for a fault (by such as were wise) to go over that which he had done, and to amend it where he saw cause? *St. Augustine* was not afraid to exhort *St. Hierome* to a *Palinodia* or recantation. The same *St. Augustine* was not ashamed to retractate, we might say, revoke, many things that had passed him, and doth even glory that he seeth his infirmities. If we will be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea, and upon other men's too, if either be any way an hindrance to it. This to the cause. Then to the persons we say, that of all men they ought to be most silent in this case. For what varieties have they, and what alterations have they made, not only of their service books, portesses,<sup>\*</sup> and breviaries, but also of their *Latin* translation? . . .

They that are less sound themselves ought not to object infirmities to others. . . . Nay, doth not *Sixtus Quintus* confess, that certain Catholicks (he meaneth certain of his own side) were in such a humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations, so to mingle all things, that nothing might seem to be left certain and firm in them, etc.? Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the *Latin* edition of the Old and New Testament, which the Council of *Trent* would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printing house of *Vatican*? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the Eighth, his immediate successor published another edition of the Bible, containing in it infinite differences from that of *Sixtus*, and many of them weighty and material; and yet this must be authentick by all means. What is to have the faith of our glorious Lord *Jesus Christ* with yea and nay, if this be not? Again, what is sweet harmony and consent, if this be? Therefore, as *Demaratus* of *Corinth* advised a great King, before he talked of the dissensions among the *Grecians*, to compose his domestick broils (for at that time his Queen and his son and heir were at deadly feud with him); so all the while that our adversaries do make so many and so various editions themselves, and do jar so much about the worth and authority of them, they can with no shew of equity challenge us for changing and correcting.

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\* [*i. e.* manuals of devotion.]



The use they made of the margin is thus referred to: .

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that shew of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this point. . . . There be many words in the Scriptures, which be never found there but once (having neither brother nor neighbour, as the *Hebrews* speak), so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones, etc., concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *St. Hierome* somewhere saith of the *Septuagint*. Now in such a case doth not a margin do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption. Therefore, as *St. Augustine* saith, that variety of translations is profitable for the finding out of the sense of the Scriptures: so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded. . . .

And for their variety of rendering the same word in the original they give these reasons:

Another thing we think good to admonish thee of, gentle Reader, that we have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done, because they observe, that some learned men somewhere have been as exact as they could that way. Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing in both places (for there be some words that be not of the same sense everywhere), we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word, as for example, if we translate the *Hebrew* or *Greek* word once by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *pain*, never *ache*: if one where *joy*, never *gladness*, etc., thus to mince the matter, we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to



the godly reader. For is the kingdom of God become words or syllables? Why should we be in bondage to them, if we may be free? use one precisely, when we may use another no less fit as commodiously? A godly Father in the primitive time shewed himself greatly moved, that one of newfangledness called *κράββατον*, *γκίμπους*,\* though the difference be little or none; and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure, if generally we should make verbal and unnecessary changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like quality, Get you hence, be banished forever; we might be taxed peradventure with *St. James*, his words, namely, *To be partial in ourselves, and judges of evil thoughts*. Add hereunto, that niceness in words was always counted the next step to trifling; and so was to be curious about names too: also that we cannot follow a better pattern for elocution than God himself; therefore he using divers words in his holy writ, and indifferently for one thing in nature; we, if we will not be superstitious, may use the same liberty in our *English* versions out of *Hebrew* and *Greek*, for that copy or store that he hath given us. Lastly, we have on the one side avoided the scrupulosity of the Puritans, who leave the old Ecclesiastical words, and betake them to other, as where they put *washing* for *baptism*, and *congregation* instead of *church*: as also on the other side we have shunned the obscurity of the Papists, in their *azymes*, *tunike*, *rational*, *holocausts*, *prafuce*, *pasche*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar.

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\* The Shepherd Bishop Spyridion of Cyprus is said, about the time of the Council of Nicæa, to have rebuked a celebrated preacher at Cyprus for substituting the more fashionable term *γκίμπους*, couches, for the homely word *κράββατον*, bed. "What!" he interrupted him, "are you better than He who said 'bed,' that you are ashamed to use his words?" Sozom. l. 11, quoted by Stanley, *History of the Eastern Church*, p. 193, Am. edit.

The account given by Selden, agrees substantially with that furnished in the Preface; he says:

“The English translation of the Bible is the best Translation in the world, and renders the sense of the original best, taking in for the English Translation the Bishops’ Bible as well as King James’s. The translation in King James’s time took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue (as the Apocrypha to Andrew Downs) and then they met together, and one read the Translation, the rest holding in their hands some Bible, either of the learned Tongues, or French, Spanish, Italian, etc.: if they found any fault they spake, if not he read on. . . . There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid*; I say, *’tis cold*, not *makes cold*. But the Bible is rather translated into English words than into English phrases. *The Hebraisms are kept and the phrase of that language is kept.*”

This not improbably refers to the meetings of the several companies, the several members of which had previously prepared a certain portion by themselves; after such portion had been passed upon by the whole company in concert, it was sent for examination to the other companies, who returned it with their opinion approbatory or otherwise to that company with whom it had originated; in case of approval thus obtained, it was adopted, in case of non-approval it was referred to the committee of final revisers.

On the supposition that actual work did not begin until 1607, fully three years (the life of John Bois says four) were spent upon it; but there seems no doubt to remain that one company at least had finished their portion early in 1607. “Their great work being finished soon after, divers grave divines in the university, not employed in translating, were assigned by the vice-chancellor, upon a conference had with the heads of houses, to be overseers of the translators, as well Hebrew as Greek. The said translators had recourse once a week to Dr. Reinold’s lodgings, in Corpus Christi College, and there, as ’tis said, perfected the work; notwithstanding the same doctor who had the chief hand in it, was all the while sorely

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\* Selden, *Table Talk*, Works, III 2009.—The Hebrew phrase has been naturalized in: *God of peace, God of all grace, Father of lights, Sun of righteousness, Son of peace, man of sin, ro'e of righteousness, song of songs, ways of pleasantness, oil of gladness, trees of Jehovah, Man of Sorrows, Son of man, Rock of Ages*, etc. See Eadie, ii. p. 228.

afflicted with gout." \* As Reinolds died May 21st, 1607, the Oxford company, on the Prophets at least, must have completed their work before that period, if this notice can be relied upon.

The Life of Bois † contains the notice that upon the completion of the whole work by the different companies, *three* copies of the whole Bible were sent to London, one from Cambridge, one from Oxford and one from Westminster, and that *six* persons, two from each place, were chosen to review the whole and prepare a copy for the press. Mr. Bois and Mr. Andrew Downs were the Cambridge members who met with the others daily at "Stationers Hall, and in three quarters of a year fulfilled their task." This does not however seem to be correct, or necessarily to conflict with the account given by the English divines to the Synod of Dort, of whom Mr. Ward one of the translators was one, and who distinctly stated there that the board of final revisers numbered *twelve* persons, if the first notice be restricted to delegates of actual translators, and the second be made to cover six additional scholars appointed for the purpose. ‡

The MS. Life of Bois says in addition, that

"Last of all Bilson, bishop of Winchester, and Dr. Miles Smith who from the beginning had been very active in this affair, again reviewed the whole work, and prefixed arguments to the several books; and Dr. Smith, who, for his indefatigable pains taken in this work, was soon after the printing of it deservedly made bishop of Gloucester, was ordered to write a preface to it, the same which is now printed in the folio editions of the Bible." §

It seems proper to add in this connection that the delegates from Great Britain to the Synod of Dort, held in 1618, were

\* Wood, cited by Todd, *Vindication of the English Translations*.

† *Life of John Bois*, by Dr. Walker, Harleian MSS., printed in Peck, *Desiderata Curiosa*.

‡ The only volume, supposed to have been used for the revision, is a copy of the Bishops' Bible, Barker, 1602, exhibiting the text corrected through some books to King James's version, concerning which Professor Westcott gives the following account. Certain letters—*g*, *j*, *t*—apparently indicating the sources from which the corrections were derived, are attached to the following portions: Gen. i.–xxv. has *g*, *j*, *t*, and perhaps another letter: Gen. xxvi. to Joshua inclusive has *g* (*j* re-appearing from Deut. xxxii. to end); the rest of the books are without letters; there are also two notes on Eph. iv. 8; 2 Thess. ii. 15. The letter *g*, he says, is certain to refer to the Genevan. May not *j* and *t*, confined to the Pentateuch and Joshua, indicate references to the *Biblia Sacra*, etc., of Imm. Tremellius and Fr. Junius, 1579, and often ?

§ Lewis, p. 323.

George Charlton, bishop of Llandaff, Dr. Joseph Hall, dean of Worcester, Dr. John Davenant, professor and president of King's College, Cambridge, and Dr. Samuel Ward of Sidney College, Cambridge, the last of whom was a member of the Company charged with the translation of the Apocrypha. They presented an account of the making and finishing of the translation in a paper dated Nov. 16, 1618, in response to an invitation for their advice in respect to a new translation of the Scriptures for the use of the Belgian Churches. As it differs in many respects from the Rules, it is here produced as it stands on the Minutes:

*Modus quem Theologi Angli in versione Bibliorum sunt secuti.*

Theologi magnæ Britanniae, quibus non est visum tantæ quæstioni subitam & inopinatam responsionem adhibere, officii sui esse judicarunt, præmatura deliberatione habita, quandoquidem facta esset honorifica accuratissimæ translationis Anglicanæ mentio, a Serenissimo Rege Jacobo magna, cum cura, magnisque sumptibus nuper editæ, notum facere huic celeberrimæ Synodo, quo consilio, quaque ratione sacrum hoc negotium a Serenissima ejus Majestate præstitum fuerit.

Primo, in opere distribuendo hanc rationem observari voluit; totum corpus Bibliorum in sex partes fuit distributum; cuilibet parti transferendæ destinati sunt septem vel octo viri primarii, Linguarum peritissimi.

Duæ partes assignatæ fuerunt Theologis, quibusdam Londinensibus; quatuor vero partes reliquæ divisæ fuerunt æqualiter inter utriusque Academiæ Theologos.

Post peractum a singulis pensum, ex hisce omnibus duodecim selecti viri in unum locum convocati, integrum opus recognoverunt, ac recensuerunt.

Postremo, Reverendissimus Episcopus Wintoniensis, Bilsonus, una cum Doctore Smitho, nunc Episcopo Glocestriensi, viro eximio, & ab initio in toto hoc opere versatissimo, omnibus mature pensatis & examinatis, extremam manum huic versioni imposuerunt.

[Leges Interpretibus præscriptæ fuerunt hujusmodi:]

Primo, cautum est, ut simpliciter nova versio non adornaretur, sed vetus, & ab Ecclesia diu recepta ab omnibus nævis & vitiis purgaretur; idque hunc in finem, ne recederetur ab antiqua translatione, nisi originalis textus veritas, vel emphasis postularet.

Secundo, ut nullæ annotationes margini apponerentur: sed tantum loca parallela notarentur.

Tertio, ut ubi vox Hebræa vel Græca geminum idoneum sensum admittit; alter in ipso contextu, alter in margine exprimeretur. Quod itidem factum, ubi varia lectio in exemplaribus probatis reperta est.

Quarto, Hebraismi & Græcismi difficiliores in margine repositi sunt.

Quinto, in translatione Tobit & Judithæ, quandoquidem magna discrepantia inter Græcum contextum & veterem vulgatam Latinam editionem reperiatur, Græcum potius contextum secuti sunt.

Sexto, ut quæ ad sensum supplendum ubivis necessario fuerunt, contextui interferenda, alio, scilicet minusculo, caractere, distinguerentur.

Septimo, ut nova argumenta singulis libris, and novæ periochæ singulis capitibus præfigerentur.

[Denique, absolutissima Genealogia & descriptio Terræ sanctæ, huic operi conjungeretur.] \*

“Never,” says Dr. Scrivener, “was a great enterprise like the production of our Authorized Version carried out with less knowledge handed down to posterity of the laborers, their method and order of working.” †

The expense of the final revision, according to one account was borne by the company of stationers, and according to another by Barker, and amounted to a weekly stipend of thirty *shillings* (not thirty pounds, as Lewis reports) allowed to each of the revisers, as appears from this statement made in 1651:

Forasmuch as propriety rightly considered is a legal relation of any one to a temporal good, I conceive the sole printing of the Bible and Testament, with power of restraint in others, to be of right the property of one Matthew Barker, citizen and stationer of London, in regard that his father paid for the amended or corrected translation of the Bible £3.500. by reason whereof the translated copy did of right belong to himself and his assigns.

The New Bible was published in 1611 under the title: *The Holy Bible, conteyning the Old Testament and the New. Newly translated out of the Originall tongues: and with the former Translations, diligently compared and revised by His Majesty's*

\* Biblioth. Sacra, 1859, vol. xvi., p. 59, quoted from *Acta Synodi Nationalis Dordrechtii habitæ, anno 1618*. Lugduni Bat., 1620.

† *Introduction to the Cambridge Paraphrase Bible*

*Speciall Commandement. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the King's most excellent Majesty. Anno Dom. 1611.*

There were in the same year two issues in folio, one with a frontispiece engraved on copper, by C. Boel of Richmond, for both of which is claimed priority of appearance; the common opinion is in favor of the one with Boel's engraving.\*

How the words *Newly Translated*, etc., are to be taken is clear from the language of the Preface, and will be further illustrated in the sequel. Concerning the words *Appointed to be read in Churches*, Professor Westcott † says:

"No evidence has yet been produced to show that the version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the king. It gained its currency, partly, it may have been, by the weight of the king's name, partly by the personal authority of the prelates and scholars who had been engaged upon it, but still more by its own intrinsic superiority over its rivals. . . . The printing of the Bishops' Bible was at once stayed when the new version was definitely undertaken. No edition is given in the lists later than 1606, though the New Testament from it was reprinted as late as 1618 [or 1619]. So far ecclesiastical influence naturally reached. But it was otherwise with the Genevan version, which was chiefly confined to private use. This competed with the King's Bible for many years, and it was not till about the middle of the century that it was finally displaced."

The fulsome Dedication needs no comment here, nor need more be said about the Preface, all the salient features of which, bearing directly on the Translation, have already been given in full above.

The other preliminary matter consists of:

A Kalendar; An Almanack for xxxix. years, beginning 1603; Of the Golden Number, The Epact, The use of the Epact, To finde Easter for

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\* Those desirous to pursue the inquiry will find both sides of the questions discussed in the following works: *A Description of the Great Bible*, etc., and *of the Authorized Version*, etc., by Francis Fry, F.S.A., London, 1865; *Early Editions of King James's Bible in folio* (by Mr. Lenox), New York, 1861; *Introduction to the Cambridge Privileged Bible* (by Dr. Scrivener), 1873.

† *History of the English Bible*, p. 123.

ever. The Table and Kalendar, expressing the order of the Psalmes and Lessons to be said at Morning and Evening Prayer throughout the Yeere, except certeine proper Feasts, as the rules following more plainly declare.—The order how the Psalter is appointed to be read.—The order how the rest of the Holy Scripture (beside the Psalter) is appointed to be read.—Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundays throughout the Yeere, and for some also the second Lesson.—Lessons proper for Holy-daies. Proper Psalmes on certeine daies.—The Table for the order of the Psalmes to be said at Morning and Evening Prayer.—These to be observed for Holy-daies, and none other.—The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters.—The Genealogies recorded in the sacred Scriptures according to every Familie and Tribe, With the Line of our Saviour Jesus Christ observed from Adam to the Blessed Virgin Marie. By J. S.\*—Also an engraved Map of Canaan, together with an alphabetical list of the places mentioned in the Scriptures.

*The Abstract and Epitome of the Bible*, occasionally bound up with the early editions of this translation, was written by Richard Bernard, rector of Batecombe, in Somersetshire.

The scope of this volume does not admit more than a general account † of the most important editions of the Authorized Version, of which not less than fifty had been issued before 1640 by Barker and his successors. It is difficult to determine which is the *first* edition, for not only were two different issues published in 1611, with numerous variations, but some of these issues contain the preliminary matter from the folio of 1617. The edition of 1613 contains 412 variations; that of 1616 may be regarded as the first revision; those of 1629 and 1638 are the first Cambridge editions, revised, and

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\* These letters designate John Speed, the historian and antiquary, who rose to great distinction from an obscure beginning on a tailor's bench. The king gave him a patent securing the property of this work to himself and his heirs. He died in 1629, and his epitaph styles him, *Terrarum nostrarum Geographus accuratus, fidus Antiquitatis Britannicæ Historiographus et genealogiæ sacre elegantissimus delineator.*

† Valuable information may be found in an article on early editions of the Authorized Version of the Bible by Rev. E. W. Gilman, in *Bibliotheca Sacra*, Jan. 1859, and in *The early editions of King James's Bible in Folio*, by James Lenox, a quarto pamphlet of 12 pages, New York, 1861.



a number of their errata have been transmitted to modern times; the edition of 1631, in which the word *not* is left out in the seventh commandment, for which omission the king's printers, Robert Barker and Martin Lucas were fined £300, may be seen in the British Museum, the Bodleian, in Glasgow, and in the Lenox Library; that of 1660, by Hills and Field, a small 8vo, introduced additional marginal notes, improved upon in John Hayes's Cambridge 4to of 1677; 1666, the 4to New Testament (John Field), and 1683, the 4to Old Testament (J. Hayes) known as the Preaching Bible; that of 1701, 3 vols. folio, brought the dates and index by bishop William Lloyd; that of 1762, printed by Joseph Bentham, Cambridge, in 2 vols. quarto and folio, is the famous edition of Dr. Paris. A superb copy of this edition, which I have collated, is in the Library of the American Bible Society. In 1769 appeared the edition of Dr. Blayney, which has long been regarded as a standard; many of the changes in italics, marginal notes, references, dates, punctuation and spelling generally credited to him, were really the work of his predecessor, Dr. Paris, as pointed out by Dr. Scrivener, in the Cambridge Paragraph Bible. It is curious to note that Blayney not only transferred to his edition all the excellencies of that of Paris, but likewise most of his errors and inaccuracies. The persistency with which *errata* are perpetuated will be illustrated in a table I have prepared for the purpose.

I shall now furnish, in chronological order, specimens of *errata*.

1611. In the list of books 1 and 2 Chronicles are printed 1 and 2 *Corinthians*. Exod. ix. 13, . . . that they may serve *thee*; Jerem. xxii. 3, deliver the *spoiler*; Ezek. vi. 8, . . . that *he* may have; Hos. vi. 5 . . . *shewed* them, for *hewed* them; 1 Cor. xiv. 23, . . . into *some* place, for *one* place.

1613. Lev. vii. 25, . . . the *fast* for the beast, for, the *fat* . . .; Job xxix. 3, . . . *shined* through darkness, for *walked* through . . .; Ezek. xxiii. 7, . . . she *delighted* herself, for she *defiled* herself; 1 Cor. xi. 17,



I praise you, for, I praise you *not*; 2 Cor. ii. 8, . . . *continue* your love, for *confirm* your love. Several clauses and verses are left out, *e. g.*, Matth. xiii. 8, and some sixtyfold; John xx. 25, put my finger into the prints of the nails. Eccles. xvi. 13, 14 are omitted. The variations number upwards of three hundred. In one of the issues of 1611, Ruth iii. 15, reads, . . . and *he* went into the city, in the other, . . . *she* went . . .; and so it stands in the folio and smaller editions of 1613.

1629. . . . take heed to *thy* doctrine, for, . . . the doctrine.

1638. (Barker), Gen. xxxvii. 2, Belial, for, Bilhah; Numb. xxv. 18, wives, for, wiles. 2 Chron. xxxvi. 14, . . . had *polluted*, for, had *hal-lowed*; Is. i. 6, . . . *purifying* sores, for, *putrifying* . . .; Luke xix. 29, . . . *ten* of his disciples . . ., for, *two*, . . .; 1 Cor. vii. 34, . . . *praise* her husband, for, *please* . . . etc.

1638. (Buck and Daniel, the "authentique corrected Bible"), Acts vi. 3, . . . whom *ye* may appoint . . ., for, . . . *we* . . . The error was wrongfully charged to the Independents, as an intentional corruption.

1648. (John Field, London, 4to), *flesh* for *fish*, and in the metrical psalms (Ps. lxvii. 2), *worldly* wealth, for *godly* wealth.

1653. Field's Pearl Bible (London, 24mo), is notorious for its omissions and faults. Among the former are all the dedications and titles \* of the Psalms, John x. 21, *Or* who—know not; Rom. vi. 13, Neither yield—righteousness, and among the latter occurs 1 Cor. vi. 9, *shall* inherit . . ., for, shall *not* inherit.

1655. (John Field, small 12mo), 91 faults; 2 Cor. xiii. 6 omitted.

1656. (John Field, 12mo), has Isa. xxviii. 17, *overthrow*, for, *overflow*.

1656. (Hills and Field, London), corrected by one Mr. Robinson, "a Scotch Rabbi," is said to have 2000 faults, such as *Cod* for *God*, *ad-vanced* for *adventured*, *loves* for *loaves*, *ram* for *lamb*, *oul* for *soul*, and 1 Pet. ii. 21, . . . leaving *us* as an example. . . .

1682. (Bill, Newcombe & Hills), is disgraced by flagrant omissions and errors, among the latter, Deut. xxiv. 3, *ate* her, for *hate* her; Jerem. xiii. 27, *adversaries*, for *adulteries*; xviii. 21, *swine*, for *famine*.

Bibles printed in Holland (1638 [?], 1642, 1645, 1683), abounded in blunders, and those in Scotland, according to Dr. Eadie, were as bad. The New Testament was published in 1628, and printed in Edinburgh

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\* The titles of the Psalms are frequently *omitted* in the Prayer Book version of that Book, and in quite a number of instances *confounded* with the text of the Psalms in the *Authorized Version*; *e. g.*, in Psalms cxi., cxii., cxiii., cxxxv., where the titles should be expressed by *Hallelujah*. In Psalms cxiv., cxvi., the omitted titles are disguised in the "Praise ye the Lord" with which the Psalms preceding them conclude.

in 1642—the entire Bible in 1633. He also mentions editions of the New Testament printed in 1670 and 1691 at Glasgow, and gives a long list of errata in the editions printed by the widow Anderson, which are simply fearful, *e. g.*, *he killed*, for *he is killed*; *enticed* in every thing, for *enriched* in. . . . In one of her editions the italic *a* is used 700 times in five columns for the Roman letter exhausted in her fount. An octavo of 1694, accepted by Principal Lee as genuine, has such errors as *brackers*, for *brothers*; *and*, for *ask*; *his eyes*, for *his ears*; *longed*, for *lodged*; *published*, for *punished*; *covereth* the sinner, for *converteth*; *preached*, for *reached*, etc. Some of the errors in Scotch editions of a much later date are as preposterous as any mentioned thus far; *e. g.*, an Edinburgh edition of 1760 renders Heb. ii. 16, . . . he *took* on him the nature of angels . . ., and one of 1816, has Luke vi. 29, . . . forbid to take thy coat also, *not* being omitted in both places, while one of 1761 inserts the negative in, make me *not* to go the way of thy commandments. The following basketful of blunders occurs in Baskett's edition of 1742: Matth. ix. 22, thy faith hath made *me* whole; xviii. 29, . . . pay *they* all; xxvi. 50, . . . wherefore *at* thou come; Mark ii. 21, . . . the rent is *many* worse; John xvi. 8, . . . reprove the *word*; xvi. 24, . . . ask and *we* shall receive; xvii. 2, *as to* many; Rom. xi. 26, . . . shall the *deliver* come; ii. 28, . . . *sake*; Phil. iii. 12, *Now* as though I had; 1 Pet. iv. 11, . . . to whom *he* praise; Job xviii. 8, . . . *be* walketh; xx. 3, . . . causeth me *no* answer; Is. i. 9, . . . *let* us a small remnant; iii. 9, . . . *then* soul; xii. 3, . . . therefore with joy shall *he* draw water; xiii. 15, . . . *it* found. . . . An Edinburgh (Kerr) edition of 1791 renders 1 Kings xxii. 38, . . . the dogs *liked* his blood; editions of 1811 and 1814 give Is. xxv. 4, . . . *store* against the wall; Acts xii. 4, . . . *Esther*; Matth. iii. 16, . . . *fighting* upon him, and Luke ii. 36, . . . *seventy* years from her virginity. All these errata have been noted by Professor Eadie (*l. c.* ii. p. 320), and many more may be seen there.

It must be evident to all who will thoughtfully peruse the numerous instances given, and consult the long tables furnished by Dr. Scrivener in the Introduction and Appendices, prefixed to the Cambridge Paragraph Bible (1873), that strictly speaking, there is really no standard edition of the Authorized Version, and that all editions are widely different from the text of the original editions. The extent to which these variations go may be learned from the fact that Dr. Scrivener's noble quarto furnishes a Catalogue of sixteen closely printed

pages in which that edition in common with all modern editions departs from the text of 1611; another Catalogue of about three pages gives the departures from that text peculiar to the Cambridge Paragraph Bible; upwards of four pages are filled with variations in the two issues of the Bible of 1611; and lastly, some seven pages are filled with a list of passages in which the readings of the edition of 1611 have been restored in the Cambridge Paragraph Bible. These lists contain altogether the most minutely accurate information concerning the text of the Authorized Version extant in English, and are with the rest of the highly instructive Introduction, and the admirable execution of the whole volume, a standing monument to the indefatigable carefulness, zeal, and erudition of that judicious and thoughtful divine.

The earliest editions of the Authorized Version, published in America, being mostly reprints of indifferently correct or very incorrect English originals, the Protestant Episcopal Church recommended and adopted Eyre and Strahan's editions of 1806 and 1812 as the standard in 1823, and their editions of 1811 and 1813 (disfigured by *about* for *above* in 2 Cor. xii. 2, and *holy body* for *whole body* in Eph. iv. 6) as the standard in 1832, and in 1835 authorized the Faculty of the General Theological Seminary to prepare a Bible and to have it set forth as the standard. Since then no action has been taken on the subject.\* The complaints in England of extensive changes introduced into the text of the A. V. were speedily set aside and led to the publication in 1833, by the Clarendon Press, of an exact copy of the edition of 1611 collated with that of 1613.† In 1847 the American Bible So-

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\* See the *Journals of the General Convention* of the years mentioned in the text.

† Thomas Curtis, *On the Existing Monopoly*, etc., London, 1833., answered by Dr. Edward Cardwell, *Mr. Curtis's Misrepresentations Exposed*, Oxford, 1833, and Tutton, *Text of the English Bible*, Cambridge, 1843. Compare also: *Report from the Select Committee of the House of Commons on the Queen's Printer's Patent*, London, 1859.

ciety instructed their Committee on Versions to collate the text of their editions with that of the latest British editions for the sake of preparing a standard copy. The collation of five copies, published in London, Oxford, Cambridge, Edinburgh, and New York, with an edition of 1611 resulted in the publication, in 1851-2, of a new edition in which the numerous variations in the text, punctuation, etc., of the editions collated were reduced to one uniform standard. Some of the changes made having given dissatisfaction in some quarters, the Society concluded to modify their new standard so far as to omit every alteration without the sanction of previous editions. The volumes now published by them are deemed to be remarkably free from errors of the press and are claimed to contain the version in common use in the form in which it has been read for centuries without addition or omission. The present standard of the American Bible Society's editions of the Bible does not profess to be identical with any known standard as to orthography, punctuation, and other similar details.\*

Certain characteristics belonging to the edition of 1611, more or less departed from in all subsequent editions, appear to be now in place.

The use of the italic type in the text of the A. V. is generally supposed to import that the words thus printed have none corresponding to them in the original text, that they are however implied, and are added in the English to complete, or make clearer, the sense of the original. That this supposition is not borne out by fact, may be seen from a few specimens:

2 Sam. i. 18, *the use of the bow*; Job xix. 26, and *though* after my skin *worms* destroy this *body*; 1 Cor. xiv. 2, . . . an *unknown* tongue; 1 John iii. 16 . . . hereby perceive we the love *of God*, because he.

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\* *Report on the History and Recent Collation of the English Version of the Bible*, etc., New York, 1857.

Without opening any of the numerous questions connected with the subject of the italic type, it may suffice to record here the following facts: 1. That the edition of 1611, and its numerous reprints down to 1762, contains glaring faults; 2. That many of them were corrected, and others added, by Dr. Paris, in 1662; 3. That most of his corrections and alterations, with sundry additions, were adopted by Dr. Blayney, in 1769, and have been transmitted to the present time. A long list of these may be seen in the Introduction to the Cambridge Paragraph Bible, p. xxii., and in the Appendices; the table hereunto appended, with only a few specimens, it is hoped, will call more general attention to this very important matter. Concerning the table, I desire to premise that the text in the column marked 1611 is not only that in the copies collated by Dr. Scrivener, but also in two others in New York, collated by me, and of the copies of the Oxford reprint of 1833, and of Bagster's Hexapla. The table, moreover, shows the extent to which the original readings are disregarded in modern editions of the A. V.

	1611.*	1762 (Paris).	1769 (Blayney).	1823 (D'Oyly and Mant, 4to).	1831 (Bagster's Polyglot).
Deut. viii. 17.	mine hand.	mine hand.	mine hand.	mine hand.	mine hand.
Psalm viii. 4.	what is,	what is,	what is,	what is,	what is,
— xvii. 6.	hear my.	hear my.	hear my.	hear my.	hear my.
— xlix. 7.	his brother.	his brother.	his brother.	his brother.	his brother.
— lxxv. 1.	is near.	is near.	is near.	is near.	is near.
— — — 5.	with a stiff.	with a stiff.	with a stiff.	with a stiff.	with a stiff.
Eccles. viii. 11.	sentence against.	sentence against.	sentence against.	sentence against.	sentence against.
Dan. viii. 3.	two horns,	two horns,	two horns.†	two horns.	two horns.
Rom. iii. 14.	is full.	is full.	is full.	is full.	is full.
Gal. v. 10.	his judgment.	his judgment.	his judgment.	his judgment.	his judgment.
		10 variations.	10 variations.	10 variations.	8 variations.
	1867 (Cambridge, 24mo).	1869 (Oxford, 16mo).	1873 (American Bible Society, 12mo).	1877 (British and Foreign Bible Society).	
Deut. viii. 17.	mine hand.	mine hand.	mine hand.	mine hand.	
Psalm viii. 4.	what is.	what is.	what is.	what is.	
— xvii. 6.	hear my.	hear my.	hear my.	hear my.	
— xlix. 7.	his brother.	his brother.	his brother.	his brother.	
— lxxv. 1.	is near.	is near.	is near.	is near.	
— — — 5.	with a stiff.	with a stiff.	with a stiff.	with a stiff.	
Eccles. viii. 11.	sentence against.	sentence against.	sentence against.	sentence against.	
Dan. viii. 3.	two horns.	two horns.	two horns.	two horns.	
Rom. iii. 14.	is full.	is full.	is full.	is full.	
Gal. v. 10.	his judgment.	his judgment.	his judgment.	his judgment.	
	10 variations.	10 variations.	8 variations.	10 variations.	

\* This is the text in the Cambridge Paragrap Bible, 1873.—  
† The spelling in this column has been modernized.

† The Hebrew being in the Dual, it is astounding that all the editions perpetuate this blunder of Flayney.

Besides the text, most editions of the A. V. contain a vast amount of matter, not contained in the edition of 1611. Mant's editions of the Bible profess to give an exact copy of the Chapter Summaries, Marginal Readings and Parallel References, sanctioned by the Translators, which may be called *authorized* as distinguished from subsequent additions made without authority. Of such authorized matter the Old Testament contains 6,637, the New Testament 765, and the Apocrypha 1,016 marginal notes, which may be classified as follows:

In the *Old Testament*, 4,111 are more literal renderings of the original Hebrew and Chaldee (77), 2,156 give alternative renderings, introduced by “|| Or,” 63 explain the meaning of proper names, 240 seek to harmonize the text with other passages of the Scriptures, and 67 refer to various readings of the original text. In the *Apocrypha* 154 give various readings, 138 express the exact meaning of the Greek, and 3 of the Latin, 505 are various renderings from different sources, 174 furnish alternative forms of proper names, and 42 supply miscellaneous information. In the *New Testament*, 35 relate to various readings, 112 are more literal, 582 alternative renderings, and 35 are explanatory. For many interesting details as to the origin of *these*, and the subsequent addition of other marginal notes, the reader may consult the Cambridge Paragraph Bible, *Introd.* Sect. II., from which this summary has been prepared.

A few examples, taken at random, may suffice:

#### OLD TESTAMENT.

	<i>Text.</i>	<i>Margin.</i>
Ex. ii. 22,	Gershom.	<i>i. e.</i> a stranger here.
— iii. 19,	no, not by a mighty hand.	or, but by a strong hand.
— xvi. 4,	a certain rate every day.	the portion of a day in his day.
— xxxiv. 22,	at the year's end.	revolution of the year.
— xxxv. 2,	an holy day.	holiness.

Lev. iv. 4,	caul above the liver, with the kidneys.	or, midriff over the liver, and over the kidneys.
— xvi. 8,	scapegoat.	Azazel.
— xxiii. 10,	sheaf.	omer, or, handful.
Numb. xxi. 11,	Ije-abarim.	or, heaps of Abarim.
Deut. xix. 4,	not in time past.	from yesterday the third day.
— xxxiii. 51,	Meribah Kadesh.	or, strife at Kadesh.
Judg. iv. 18,	a mantle.	or, rug, or, a blanket.
— v. 6,	by-ways.	crooked ways.
1 Sam. xii. 3,	bribe, to blind mine eyes.	ransom (or), that I should hide mine eyes at him.
— xvi. 1,	Ephes-dammin.	or, the coast of Dammim, 1 Chr. xi. 13.
2 Sam. viii. 16,	recorder.	or, remembrancer, or, writer of chronicles.
2 Chron. xviii. 24,	an inner chamber.	a chamber in a chamber.
Job xxxi. 39,	the owners thereof to lose their life.	or, the soul of the owners thereof to expire, or, breathe out.
Psalms iv. Title,	chief.	or, overseer.
— xxii. Title,	Aijeleth Shahar.	or, the hind of the morning.
— civ. 4,	They go up by the mountains; they go down by the valleys.	or, The mountains ascend, the valleys descend.
Is. viii. 8,	the stretching out of his wings shall fill the breadth of thy land.	fulness of the breadth of thy land shall be the stretchings out of his wings.
Jer. ii. 7,	a plentiful country.	or, the land of Carmel.
— xxvi. 19,	and besought the Lord.	face of the Lord.
Ezek. iii. 5,	of strange speech, and of an hard language.	deep of lip, and heavy of tongue.
— xlviii. 35,	The Lord is there.	Jehovah-Shammah.
Dan. viii. 13,	That certain saint.	Palmoni, or, the numberer of secrets, or, the wonderful numberer.



## NEW TESTAMENT.

Matth. x. 29,	farthing.	It is in value half-penny farthing in the original, as being the tenth part of the Roman penny.
John x. 24,	make us to doubt?	or, hold us in suspense?
Acts xv. 31,	consolation.	or, exhortation.
—— xix. 35,	a worshipper.	Gr. the temple keeper.
——— 38,	the law is open.	or, the court days are kept.
Rom. viii. 7,	the carnal mind.	Gr. the minding of the flesh.
Heb. vii. 3,	without descent.	Gr. without pedigree.
James ii. 11,	he that said.	or, that law which said.
1 Pet. ii. 9,	a peculiar people.	or, a purchased people.
———	praises.	or, virtues.
Rev. vi. 6,	a measure, etc.	The word <i>choenix</i> signifieth a measure containing one wine quart, and the twelfth part of a quart.
—— xviii. 12,	thyine.	or, sweet.
——— 13,	slaves.	or, bodies.

## APOCRYPHA.

1 Esdr. ii. 12,	Sanabassar.	Shash bazzar, Ezra i. 8.
——— 13,	censers.	Heb. <i>knives</i> .
——— 30,	a multitude of people.	Or, a great number of soldiers.
—— ix. 51,	them that have nothing.	Or, the poor.
2 Esdr. xiv. 47,	the stream of knowledge.	Or, the light of knowledge.
Tobit vii. 8,	a ram of the flock.	a sucking ram, or, lamb, Junius, comp. Ex. xii. 3, marg. 5.
—— xiv. 5,	for ever.	for ever is not in the Roman copy.
Wisdom xiv. 21,	the incommunicable name.	That is, of God.
Ecclus. vi. 30,	purple lace.	Or, a ribband of blue silk.
—— xxxviii. 25,	whose talk is of bullocks?	Gr. of the breed of bullocks?
Three Childr. 23,	rosin.	Or, <i>naphtha</i> , which is a certain kind of fat and chalky clay. Plin. lib. 2, c. 105.

- 1 Macc. ii. 30, afflictions increased sore. Gr. evils were multiplied upon them.  
 — xiv. 28, at Saramel. Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, the common hall where they met to consult of matters of estate.
- 2 Macc. ii. 27, for the pleasuring of many. Or, to deserve well of many.

Note. For much valuable and very instructive information on the import of the marginal notes, and especially on various readings, consult Dr. Scrivener's *Introd. to the Camb. Par. Bible*, Section II.

The Parallel References in the edition of 1611 amounted to about 9,000, viz., in the Old Testament 6,588, in the Apocrypha 885, and in the New Testament 1,517, more than half of which were taken from the Latin Vulgate. Not a few of them are of doubtful propriety, and some positively wrong, *e. g.*, ch. xxvi. 15 in the margin of 2 Sam. xix. 19; Eccles. v. 12 in that of Job xx. 19; Judg. xiii. 12 in that of Ps. cvi. 2, and Judg. vii. 19 in that of Ps. cvi. 9. According to Horne (*Introd.* II. 2, p. 81, 1834) Blayney's additions to the original number are 30,495, and those found in modern editions of the A. V. amount to from 60,000 to 70,000.\*

\* The parallel references in the edition of 1611 number 8,990; in that of Hayes, Cambridge, 1677, 23,895; in that of Scattergood, Cambridge, 1678, 33,145; in that of Lloyd, 1701, 39,466; in that of Blayney, 1769, 64,983; in that of Crutwell (Wilson), 1785, 66,955. The editor of Bagster's *Miniature 4to Bible*, 1846, admitted without examination the references of Blayney, Scott, Clarke, Bagster's *Polyglot*, "from their acknowledged (?) accuracy," but professed to have verified those of Canne, Brown, and Wilson, and produced an aggregate of nearly half a million (see his *Preface*, p. 1). Dealing with numbers, I append (from *Notes and Queries*, 2d Series, vii. p. 481) as a *curiosum* an arithmetical statement of the contents of the Authorized Version:

	<i>Old Testament.</i>	<i>New Testament.</i>	<i>Total.</i>
BOOKS:	39	27	66
CHAPTERS:	929	260	1,189
VERSES:	23,214	7,959	31,173
WORDS:	592,439	181,258	773,697
LETTERS:	2,728,100	868,388	3,596,480

The Apocrypha contain 183 chapters, 6,081 verses, 152,185 words.

The middle chapter, and the shortest in the Bible is Ps. cxvii. In the Old Testa-

The multiplication of parallel references, however, is of very doubtful utility and often obscures rather than clears the meaning. The most judicious and logical, with which I am familiar, are those in the Cambridge Paragraph Bible, Bagster's Polyglot, English Version, and in the Religious Tract Society's Annotated Paragraph Bible. Those in the two last named publications need weeding; *e. g.*, the editor of the former cites, in the Preface, the parallel references to Ezek. xxiii. 49, as a model, but unfortunately refers the reader in the very first to a wrong passage, Numb. xix. 34, instead of xiv. 34; the latter is not a parallel, while xviii. 23, Is. liii. 11, and 1 Pet. ii. 24, are rather theological inferences than parallels, and furnish a questionable body of divinity; Dr. Scrivener, however, on the same passage (Ezek. xxiii. 49) refers back to the reference at v. 35, and then to xvi. 58, and examination shows that the parallelism is justified.

The difference in the *punctuation* of the edition of 1611 and subsequent, especially modern, issues of the A. V. is a matter of considerable moment, for "the question of punctuation has two parts: one, respecting the general carrying it out for purposes of rhythm and distinction of sentences, independent of any question as to the meaning of the words; the other respecting the particular cases where different punctuation involves difference of meaning."\*

Subjoined are a few passages, taken from the long list in the Camb. P. B., in which the punctuation of 1611 is preferable to that in modern issues.

	1611.	Modern editions.
Gen. xxxi. 40,	<i>Thus</i> I was in the day, the drought consumed me, . . .	<i>Thus</i> I was; in the day the drought consumed me, . . .

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ment Proverbs is the middle book, Job xxix. the middle chapter, and the middle verse occurs in 2 Chron. xx. between v. 17 and v. 18. In the New Testament 2 Thessalonians is the middle book, the middle chapter falls between Rom. xiii. and xiv., Acts xvii. 17 is the middle verse, and John xi. 35 the shortest verse — Ezra vii. 21 has *all* the letters of the alphabet.

\* Professor Grote, cited by Dr. Scrivener in *Int.* to Camb. Par. Bible. p. xl.

1 Kings xii. 32,	. . . and he offered upon the altar. (so did he in Beth-el,) sacrificing. . . .	. . . and he offered upon the altar. So did he in Bethel, sacrificing. . . .
Psaln lxxxix. 46,	How long, Lord? wilt thou hide thyself, for ever?	How long, Lord? wilt thou hide thyself for ever?
Hos. vii. 11,	. . . a silly dove, without heart.	. . . a silly dove without heart.
John ii. 15,	. . . and the sheep and the oxen;	. . . and the sheep, and the oxen;
2 Cor. xiii. 2,	. . . , as if I were present the second time,	. . . , as if I were present, the second time;
1 Thess. iii. 7,	. . . in all our affliction and distress, by your faith:	. . . in all our affliction and distress by your faith:
Tit. ii. 8,	. . . sound speech that cannot. . . .	. . . sound speech, that cannot. . . .
Jude 7,	. . . the cities about them, in like manner. . . .	. . . the cities about them in like manner, . . .

Professor Grote, in the MS. used by Dr. Scrivener, concludes that "with respect to the punctuation in general, independently of its affecting the meaning of particular passages, it is, in the editions before 1638, comparatively little *graduated*, colons and semicolons being much fewer in number than commas, and full stops. . . . That edition made the punctuation much more graduated, and introduced one practice not common in the earlier ones, that of a full stop in the middle of a verse." . . . "The *graduation* of the punctuation, *i. e.*, the placing of colons and semicolons, is not materially different in Blayney's edition (1769) from what it was in that of 1683. The latter (which is pointed, as printers say, very *low*) improved greatly in this respect upon 1638, as 1638 had improved upon the earlier ones."

The *headings* of the chapters in the Authorized Version of 1611 differ both from those in the Great and Bishops' Bibles and also from those in the Genevan, and with only twelve variations (not corrections of the press) continue in modern issues, the heading of Psalm cxlix. being the only one of importance, the original reading of which, *The Prophet exhorteth*

*to praise God for his love to the Church, and for that power which he hath given to the Church to rule the consciences of men*, has been shortened in the second clause by dropping all after *Church* (in 1762), and changing (in 1769) *the Church* into *his saints*.

The *chronological dates*, found in the margin of many modern Bibles, were introduced in 1701 by bishop Lloyd in the Bible mentioned on p. 362, and taken substantially from archbishop Usher's *Annales V. et N. Testamenti* (1650-4). They are not very satisfactory; *e. g.*, the date of Zechariah ix., B. C. 587 (67 years earlier than chapter i.), that of the eclipse, B. C. 791, in Amos viii. 9, that of the prophecy of Jonah B. C. 862, and others more, are known to be incorrect.

A comparison of the orthography, grammatical peculiarities, and capital letters in the edition of 1611 with modern editions may be the more readily dispensed with here, as these topics will come up under the head of Revision.

Turning now to the version itself, concerning which a number of independent criticisms may be read at a subsequent page, it is important to recall the peculiar circumstances under which it was made (see pages 349-351) to account for the inequality of the work. In the Old Testament, the sections embracing Genesis to the end of 2 Kings (first Westminster company), and the Prophets from Isaiah to Malachi inclusive (first Oxford company) rank first; the remainder of the canonical books (first Cambridge company), and especially Job and the Psalms are decidedly inferior. In the New Testament, the Acts, the Gospels and the Apocalypse (second Oxford company), rank in the order named for the ability with which they were executed, while the Epistles (second Westminster company) are considered the worst among the canonical books, while the Apocrypha (second Cambridge company) are unquestionably the worst of the entire Bible.\*

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\* The names of the translators in the different companies, and brief biographical notices of them are given on pp. 343-346. The estimate of Dr. Robert Gell (*An Essay*

Some of the renderings, exhibiting great versatility of resource, and singular skill and taste in the adaptation of the Hebrew idiom to the genius of the English language, are the following:\*

Gen. ii. 16, Thou mayest freely eat . . . (Heb., *eating thou shalt eat*); iii. 4, Ye shall not surely die (Heb., *not die the death*); 6, pleasant to the eyes (Heb., *a desire*); xxvi. 13, and went forward (Heb., *went going*). 2 Kings ii. 10, Thou hast asked a hard thing (Heb., *thou hast done hard in asking*); 11, . . . they still went on and talked (Heb., *they went on going*). Isaiah xxiv. 20, the earth shall reel to and fro . . . (Heb., *reeling shall reel*). Jerem. xxiii. 17, . . . they say still (Heb., *saying they say*). Ezek. xvii. 5, . . . planted it in a fruitful field (Heb., *put it in a field of seed*; Tremellius, “posuit ipsum in agro sativo”).

And in a longer passage:

MIC. VI. 2, 6–8.

2. Hear ye, O mountains, the Lord's controversy,<sup>1</sup>  
And ye strong foundations of the earth;<sup>2</sup>  
For the Lord hath a controversy with his people,  
And he will plead<sup>3</sup> with Israel.
6. Wherewith shall I come before the Lord,  
And bow myself before the high God?  
Shall I come before him with burnt offerings,  
With calves of a year old?
7. Will the Lord be pleased with thousands of rams,  
Or with ten thousands of rivers of oil?  
Shall I give my firstborn *for* my transgression,<sup>4</sup>  
The fruit of my body for the sin of my soul?
8. He hath shewed thee, O man, what is good;  
And what doth the Lord require of thee,  
But to do justly, and to love mercy,  
And to walk humbly with thy God?<sup>5</sup>

<sup>1</sup> Tremellius: Contentionem Jehovah. <sup>2</sup> et robustissima fundamenta terræ. <sup>3</sup> disceptaturus est. <sup>4</sup> defectione mea. <sup>5</sup> Indicavit tibi, o homo, quid sit bonum; equid Iehova requisivit abs te, nisi ut exerceas jus, & ames benignitatem, & modeste ambules cum Deo tuo.

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*toward the amendment of the last English Translation of the Bible, 1659, Preface, pp. 38, 39) on the merits, or rather on the demerits of the version, is to this effect: "The further we proceed in the survey of the Scripture, the translation is the more faulty, as the Hagiographa more than the Historical Scripture, and the Prophets more than the Hagiographa, and the Apocrypha most of all; and generally the New more than the Old Testament."*

\* The order followed in these extracts is that of the companies as given above.

Although the influence of Tremellius is clearly paramount, throughout this chapter, as well as in verses 2, 7, 8, and “calves of a year old” (v. 6), literally, *sons of a year*, comes from the Vulgate, *vitulos anniculos*, and “the fruit of my body,” literally, *fruit of my womb*, or, *my belly*, and rendered *fructum ventris mei* by the Vulgate, is a happy adaptation of Luther’s ambiguous *Leibes Frucht*. it is impossible to deny that the rendering of the A. V. is stronger and more musical than the Vulgate, Tremellius, and Luther, and runs in the majestic rhythm of the original.

There is hardly room for doubt that the versions of Tremellius and Luther influenced the translation of the Hagiographa, but the general flow of the subjoined passages is superior to all the versions consulted by the first Cambridge company. The letters L., T., V., in the notes stand for *Luther*, *Tremellius*, and *Vulgate*.

## JOB III.

3. Let the day perish wherein I was born,<sup>1</sup>  
And the night *in which it was* said,  
There is a man child conceived.
4. Let that day be darkness;  
Let not God regard it from above,  
Neither let the light shine upon it . . .
11. Why died I not from the womb?  
Why did I not give up the ghost when I came out of the belly?<sup>2</sup>
12. Why did the knees prevent me?  
Or why the breasts that I should suck?
17. There the wicked cease *from* troubling;  
And there the weary be at rest.<sup>3</sup>
18. *There* the prisoners rest together;  
They hear not the voice of the oppressor.  
The small and great *are* there;<sup>4</sup>  
And the servant *is* free from his master.

1 Perisset dies quo nasciturus eram, et nox . . . conceptus est mas,—T. Und die Nacht da man sprach: Es ist ein Männlein empfangen,—L. 2 Cur non inde a vulva fui moriturus? et utero exiens non exspiravi?—T. Warum bin ich nicht gestorben von Mutterleibe an? . . . da ich aus dem Leibe kam?—L. 3 Illic improbi desistunt a commotione, ac ibi quiescunt defessi viribus,—T. . . . daselbst ruhen doch die viele Mäthe gehabt haben,—L. 4 parvus et magnus ibi *sunt*,—Vulgate. So Luther.

In taking the supplied matter in v. 3 from the Vulgate [*in qua dictum est*], and the meaning from Tremellius and Luther, they rendered as well as they were able, missing, however, the poetic conception of night speaking: a man-child is conceived. In the second member of v. 11 the rendering "Why did I not give up the ghost?" probably suggested by *expiravi*, is rather weak (for it might have been rendered "and breathe my last"), but the ambiguity in v. 12 is well preserved, and v. 17 is very felicitous, although "oppressor" is not as good as "task-master."

## PSALM LXXXIV. 1-3.

1. How amiable<sup>1</sup> are thy tabernacles,<sup>2</sup> O Lord of hosts!
2. My soul longeth,<sup>3</sup> yea, even fainteth for the courts of the Lord:  
My heart and my flesh crieth out<sup>4</sup> for the living God.
3. Yea, the sparrow hath found a house,  
And the swallow a nest for herself, where she may lay her young,  
*Even* thine altars, O Lord of hosts, my King and my God.

1 amabilia,—T. 2 tabernacula,—V., T. 3 Desiderio afficitur. —T. Meine Seele verlanget und sehnet sich,—L. 4 exclamunt,—T.

Here also the influence of Tremellius is very marked, and that of Luther in the first member of v. 2 unmistakable. The passage is fully as good and musical as the Prayer Book version, and the following collation will show that it is more close and correct.

*Prayer Book.**Auth. Version.*

- |   |  |   |
|---|--|---|
| 1 dwellings.  | tabernacles.   | 1 |
| 2 My soul hath a desire and long-<br>ing to enter into the courts . . . | My soul longeth, yea, even faint-<br>eth for the courts of . . . | 2 |
| rejoice in . . .  | crieth out for.  |   |

"Tabernacles" in v. 1, is almost as ambiguous as the corresponding Hebrew word, and decidedly better than "dwellings" and "Wohnungen"; the verbal construction in v. 2, as well as the emphatic "yea" and the admirable "fainteth for" are masterly; while "crieth out for" is a felicitous adaptation of the Hebrew idiom.



The Apocrypha, though not uniformly bad, are pronounced by general consent, a very poor production, marred by coarse expressions such as: *he sticks not*, 1 Esd. iv. 21; *cocker thy child*, Ecclus. xxx. 9; *he is not for our turn*, Wisd. ii. 12, and *sour behaviour*, 2 Macc. xiv. 30. It is difficult to understand what John Selden means by the remark: "That part of the Bible was given to him who was most excellent in such a tongue—as the Apocrypha to Andrew Downes" (*Table Talk*, p. 356), for if he and Bois (see p. 357) did the Apocrypha, their work does not come up to the reputation for proficiency in Hebrew and Greek, and industry, which they enjoyed. They made but indifferent use of the Roman Septuagint of 1586, and, according to Dr. Scrivener, "they are contented to leave many a rendering of the Bishops' Bible as they found it, when nearly any change must have been for the better" (*Camb. Par. Bible*, p. lxx. comp. also p. xxvii.).

The character of the Apocrypha in the A. V. may be seen from the subjoined passage from 2 Esdras, which is extant only in Latin, and affords therefore an excellent opportunity for examination. The Latin texts used are the Vulgate (from Melanchthon's copy, ed. Nicolaus Bryling, Basel, 1557) and that of Tremellius and Junius, Amsterdam, 1628.

## 2 ESDRAS VIII. 19-31.

	<i>Vulgate.</i>	<i>Tremellius.</i>	<i>Auth. Version.</i>
19 . . .	Initium verborum Esdræ priusquam assumeretur et dixi	. . . eloquar coram te præcipium verborum Hezræ antequam assumatur,	. . . <i>This is</i> the be- 19
			ginning of the words
			of Esdras, before he
			was taken up: and
			I said,
20	Domine, qui inhabitas seculum, cuius oculi eleuati in superna et aere,	Diceus, Domine qui permanes in æternum cujus oculi elati in supremo sunt atque in aere;	O Lord thou that 20
			dweldest in everlastingness; which be-
			holdest from above
			<i>things</i> in the heaven
			and in the air;

- |   |   |   |
|---|---|---|
| <p>21 et cuius thronus inestimabilis, &amp; gloria incomprehensibilis: cui adstat exercitus angelorum cum tremore,</p>                                | <p>cujus thronus æstimari non potest, nec comprehendi gloria; cui adstat exercitus Angelorum tremens,</p>   | <p>Whose throne <i>is</i> in- 21<br/>estimable; whose<br/>glory may not be<br/>comprehended; be-<br/>fore whom the hosts<br/>of angels stand with<br/>trembling,</p>                                    |
| <p>22 quorum servatio in vento et igni conuertitur: cuius uerbum uerum, et dicta perseverantia: cuius iussio fortis, &amp; dispositio terribilis:</p> | <p>Quorum observatio vento &amp; igni committitur; cuius uerbum uerum, &amp; dicta perstantia, cuius fortia jussa, &amp; dispositio terribilis;</p> | <p>Whose service is con- 22<br/>versant in wind and<br/>fire; whose word <i>is</i><br/>true, and sayings con-<br/>stant; whose com-<br/>mandment <i>is</i> strong,<br/>and ordinance fear-<br/>ful;</p> |
| <p>23 cuius aspectus arefacit abyssos, et indignatio tabescere facit montes, et ueritas testificatur:</p>   | <p>Cujus aspectus arefacit abyssos, &amp; indignatio tabefacit montes, ut testificatur ueritas;</p>   | <p>Whose look drieth 23<br/>up the depths, and<br/>indignation maketh<br/>the mountains to<br/>melt away; which<br/>the truth witnesseth:</p>   |
| <p>24 exaudi orationem serui tui, et auribus percipe precationem figmenti tui.</p>  | <p>Exaudi orationem servi tui, et auribus percipe preces figmenti tui;</p>  | <p>O hear the prayer 24<br/>of thy servant, and<br/>give ear to the pe-<br/>tition of thy creature.</p>   |
| <p>25 Dum enim uiuo loquar, et dum sapio, respondebo.</p>   | <p>Dum enim uiuo loquutus sum; &amp; dum sen sum habeo, affuturus te.</p>   | <p>For while I live, I 25<br/>will speak, and so<br/>long as I have un-<br/>derstanding I will<br/>answer.</p>  |
| <p>26 Nec respicias populi tui delicta, sed qui tibi in ueritate seruiunt.</p>  | <p>Ne respicias ad delicta populi tui, sed ad eos qui tibi seruiunt fideliter:</p>  | <p>O look not upon the 26<br/>sins of thy people;<br/>but <i>on them</i> which<br/>serve thee in truth.</p>   |
| <p>27 Nec intendas impia gentium studia, sed qui tua testimonia cum doloribus custodierunt.</p>   | <p>Ne attendas ad impia gentium studia, sed ad eos qui custodierunt anxie testimonia tua:</p>   | <p>Regard not the wick- 27<br/>ed inventions of the<br/>heathen, but <i>the de-<br/>sire of those</i> that keep<br/>thy testimonies in af-<br/>flictions.</p>   |

- |  |  |   |
|--|--|---|
| 28 Nec cogites qui in conspectu tuo false conuersati, sed memorare qui ex voluntate tua timorem cognouerunt.             | Neque reputes eos qui conversati sunt falso in conspectu tuo, sed eorum recordare qui ex voluntate tua cum reverentia tui agnouerunt te; | Think not <i>upon those</i> 28 that have walked feignedly before thee: but remember <i>them</i> , which according to thy will have known <i>thy</i> fear. |
| 29 Neque uoueris perdere, qui pecudam mores habuerunt: sed respicias eos qui legem tuam splendide docuerunt.             | Neque uelis perdere eos qui pecudam mores habuerunt, sed respice ad eos qui Legem tuam luculente docuerunt;                              | Let it not be thy will 29 to destroy <i>them</i> which have lived like beasts; but to look upon them which have clearly taught thy law.                   |
| 30 Nec indigneris eis qui bestiis peiores indicati sunt: sed diligas eos qui semper in tua iustitia confidunt, & gloria. | Nec indigneris eis qui bestiis pejores indicati sunt, sed eos diligas qui semper in tua iustitia & gloria fiduciam habuerunt.            | Take thou no indigna- 30 tion at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory.        |
| 31 Quoniam nos & patres nostri talibus morbis languemus: tu autem propter nos peccatores misericors uocaberis.           | Nos enim & maiores nostri ex morbis talibus languemus: tu autem propter nos peccatores misericors appellaberis.                          | For we and our 31 fathers do    languish of such diseases: but because of us sinners thou shalt be called merciful.                                       |

*|| are sick, Margin.*

It is only necessary to call attention to the renderings of verses 22, 23, 27, 28, 29, 30 and 31 to justify the unfavorable criticism of the execution of the Apocryphal books.

The following are instances of felicitous rendering in the New Testament: \*

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\* These examples are chosen with special reference to the use made by the second Oxford company of the Greek Text and the then recent English versions, viz., the Genevan and the Rhemish, and designed to illustrate their mastery of the language, and their singular taste and judgment in the choice of telling, in some instances perhaps, the most telling words in the language. I do not wish to have it understood that I approve all the renderings, which are, however, superior to anything before

Matth. xi. 16, . . . It is like vnto children, sitting in the markets, and calling vnto their fellowes . . . ; 17, And saying, . . . and ye haue not lamented . . . ; 19, Behold a man gluttonous, and a wine bibber . . . ; 28, . . . and are heauie laden, and I will giue you rest. Mark iv. 40, . . . What manner of man is this, that euen the winde and the sea obey him? vi. 34, . . . and was moved with compassion toward them . . . ; xii. 15, Shall we giue, or shall we not giue? But he knowing their hypocrisie . . . ; 27, yee therefore doe greatly erre; xiv. 65, And the . . . did strike him with the palmes of their hands. Luke v. 4, . . . Launch out into the deepe, and let down your nets for a draught . . . ; v. 22, . . . What reason ye in your hearts? . . . ; vi. 35, for he is kinde vnto the vnthankfull, and to the euill; xv. 17, . . . haue bread ynough and to spare . . . ; xxiv. 4, . . . as they were much perplexed thereabout . . . John iv. 5, . . . neere to the parcell of ground . . . ; viii. 26, . . . and I speake to the world . . . ; x. 14, . . . lay downe my life . . . , also vv. 17, 18; xix. 17, . . . the place of a skull . . . Acts v. 14, And beleeuers were the more added to the Lord, multitudes both of men and women; vii. 6, . . . bring them into bondage . . . ; 20, . . . and was exceeding fair; xi. 29, . . . to send reliefe . . . ; xii. 7, . . . in the prison . . . ; 20, . . . having made Blastus the kings chamberlaine their friend . . . Rev. ii. 13, . . . holdest fast . . . ; 16, Repent . . . ; 19, . . . and the last *to be* more than the first; 22, . . . them that commit adultery with her into great tribulation . . . ; 27, euen as I receiued of my Father; 28, And I will giue him . . . ; iii. 16, So then because thou art lukewarme, and neither cold nor hot, I will spew thee . . .

From the work of the second Westminster company, charged with the Epistles, I select the following specimens: Rom. xiv. 16, Let not then your good be euill spoken of; xv. 4, . . . were written aforetime, were written . . . ; 1 Cor. ii. 1, . . . came not with excellencie of speach . . . ; iii. 19, . . . He taketh the wise in their own craftinesse . . . ; xiii. 25, . . . but that the members should haue the same care one for another; xiii. 11, . . . but when I became a man, I put away childish things; 2 Cor. iv. 17, For our light affliction, which is but for a moment, worketh for vs a far more exceeding *and* eternall weight of glory . . . ; Gal. iii. 6, . . . and it was accounted to him for righteousnesse . . . Ephes. iv. 32, And bee ye kinde one to another, tender-hearted . . . Heb. iv. 12, . . .

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them at the time, and some of which seem destined to be perpetuated in the common version. All the examples given may be profitably compared with the corresponding places in the older, and subsequent versions; they are not always original, but each has *some* peculiar excellence.

pearing euen to the diuiding asunder of soule and spirit . . . James v. 16, . . . the effectuall fervent prayer of a . . . 2 Pet. iii. 17, . . . lest yee also being led away . . . 1 John i. 5, This then is the message . . . Jude 4, . . . turning the grace of our God into lasciuiousnesse.

Their principle of rendering the same Greek word by different English words may be seen in the following instances.

The Greek verb with the general signification *to seek* they translate in John vii. 19, 20, Acts xxi. 31, *go about to*, and in xxvii. 30, *were about to*. The Greek verb *to abide* is rendered *to abide, remain, continue, tarry, dwell, endure, be present*, and in 1 John ii. 24, the words in italics represent the same Greek word: "Let that therefore *abide* in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall *remain* in you, ye shall also *continue* in the Son, and in the Father." The Greek verb signifying *to bear witness*, they translate in turn *to witness, bear witness, bear record, testify*, and in the passive *have good report*. The Greek adverb with the general meaning *straightway* they translate in turn *straightway, immediately, anon, forthwith, as soon as, by and by, and shortly*. The same practice they observe in the translation of the particles, and instances may be seen on every page: *e. g.*, Phil ii., we have the particle *δέ* rendered *even*, v. 8, *but*, v. 24, *yet*, v. 25, *and*, v. 27, while in v. 18 it is not translated at all; *καί* furnishes *and, even, also, but, then, so, yet, when, therefore, if*. A similar flexibility marks their treatment of the participle, *e. g.*, "Jesus seeing their faith," Matth. ix. 2, and "when he saw their faith," Luke v. 20.

Another striking feature of the version is the predominance of Saxon, as will be seen by the following comparison. Gibbon uses about seventy, Johnson about seventy-five, Swift eighty-nine, Shakespeare about eighty-five, and the Authorized Version more than ninety Saxon words in every hundred employed. The Lord's Prayer in St. Matthew contains, besides *Amen*, sixty-five words, of which fifty-nine are Saxon, and six Latin, and the first thirty-five are altogether Saxon.

The superior scholarship, excellent judgment, and exquisite taste of the translators is apparent throughout the volume; but it seems to me proper to express the estimate of the version in the language of others. That of John Selden, the contem-

porary of the translators (he died in 1654, *æt.* 70), has been given, p. 356; but others are now in order.

“And now after long expectation and great desire, came forth the new translation of the Bible (most beautifully printed), by a select and competent number of divines appointed for that purpose; not being too many lest one should trouble another, and yet many lest any things might escape them; who neither coveting praise nor expedition, nor fearing reproach for slackness (seeing, in a business of moment, none deserve blame for convenient slowness), had expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary; but also comparing channels with channels, which was abundantly useful, in the Spanish, Italian, French, and Dutch languages. So that their industry, skilfulness, piety, and discretion, have therein bound the Church unto them in a debt of special remembrance and thankfulness. These, with Jacob, “rolled away the stone from the mouth of the well” of life, Gen. xxix. 10; so that even Rachels, weak women, may freely come, both to drink themselves, and water the flocks of their families at the same.”<sup>1</sup>

“The last English translation made by divers learned men at the command of King James . . . may justly contend with any now extant in any other language in Europe.”<sup>2</sup>

“The vulgar translation of the Bible . . . is the best standard of our language.”<sup>3</sup>

“When the translators in James the First’s time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the sacred Scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged that they were extremely happy in the simplicity and dignity of their expressions. Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language.”<sup>4</sup>

“The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of so small importance, use has made it familiar, and time has rendered it sacred.”<sup>5</sup>

<sup>1</sup> Fuller, *Church History of Britain*, iii. p. 245.

<sup>2</sup> Walton, *Considerator Considered*, Lond., 1659, p. 5.

<sup>3</sup> Lowth, *Introduction to English Grammar*, Lond., 1765.

<sup>4</sup> *British Critic*, July, 1794, p. 7.

<sup>5</sup> Middleton, *On the Greek Article*, p. 328.

"The English language acquired new dignity by it, and has hardly acquired additional purity since; it is still considered as a standard of our tongue. The national churches of Europe will have abundant reason to be satisfied, when their versions of Scripture shall approach in point of accuracy, purity, and sublimity to the acknowledged excellence of our English translation."<sup>6</sup>

"It may be compared with any translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation, and, in spite of numerous attempts to supersede it,\* has hitherto remained unrivalled in the affections of the country."<sup>7</sup>

"On a diligent comparison of our translation with the original we find that of the New Testament, and I might also add, that of the Old, in the main faithful and judicious."<sup>8</sup>

"But you may rest fully satisfied, that as our English translation is, in itself, by far the most excellent book in our language, so it is a pure and plentiful fountain of divine knowledge, giving a true, clear, and full account of the divine dispensations, and of the gospel of our salvation: in-somuch that whoever studies the Bible, *the English Bible*, is sure of gaining that knowledge and faith, which, if duly applied to the heart and conversation, will infallibly guide him to eternal life."<sup>9</sup>

"The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this, of all versions, must, in general, be accounted the most excellent. Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language as well as for a translation."<sup>10</sup>

"It is a striking beauty in our English Bible that though the language

\* A long and, on the whole, a rather humiliating list of such attempts, with illustrative extracts will conclude this chapter.

<sup>6</sup> Dr. White, *Sermon*, Oxford, 1779.

<sup>7</sup> Whitaker, *Hist. and Crit. Enq.*, p. 92.

<sup>8</sup> Doddridge, *Works*, Leeds edition, ii., p. 329.

<sup>9</sup> Dr. John Taylor, *Scheme*, etc., ch. xl. in bp. Watson's *Collection of Theol. Tracts*, i. p. 188.

<sup>10</sup> Geddes, *Prospectus of a New Translation*, etc., p. 92.

is always elegant and nervous, and for the most part very harmonious, the words are all plain and common, no affectation of learned terms, or of words of Greek or Latin etymology." <sup>11</sup>

"Those who have compared most of the European translations with the original, have not scrupled to say, that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. . . . Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost everywhere with pathos and energy. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language." <sup>12</sup>

"Now I am far indeed from undervaluing that mere knowledge of the Scripture which is imparted to the population thus promiscuously. At least, in England, it has to a certain point made up for great and grievous losses in Christianity. The reiteration again and again, in fixed course in the public service, of the words of the inspired teachers under both covenants, and that in grave, majestic English, has in matter of fact been to our people a vast benefit. It has attuned their minds to religious thought; it has given them a high moral standard; it has served them in associating religion with compositions, which, even humanly considered, are among the most sublime and beautiful ever written; especially it has impressed upon them the series of Divine Providences in behalf of man from his creation to his end, and, above all, the words, deeds, and several sufferings of Him in whom all the Providences of God centre." <sup>13</sup>

This long array of weighty testimony concerning the merits of the Authorized Version suggests at least the propriety of great caution in expressing an adverse opinion on any part of that noble work. But as the Revision of it has made considerable progress, and the Revised New Testament has been before the world since May, 1881, what remains to be examined will be presented in a form which, it is hoped, will enable the reader to reach his own conclusions both on the actual merits or demerits of the Authorized Version, and of the Revision. With that end in view the inquiry

<sup>11</sup> Dr. James Beattie, in *Forbes's Life of Dr. Beattie*, ii. p. 198.

<sup>12</sup> Dr. A. Clarke, *Preface to Commentary on the Bible*, i. p. 21.

<sup>13</sup> Dr. Newman cited by Dr. Eadie, ii. p. 480.



turns upon these heads: 1. The critical apparatus used by the translators of the Authorized Version. 2. The nature and origin of the improvements made upon former versions. 3. The alleged blemishes, imperfections, infelicities, and archaisms remaining in the version, and necessitating revision.

1. *The Critical Apparatus* at their command embraced not only the editions of the Hebrew Bible and the Greek New Testament, already enumerated in the chapters relating to the earlier versions, but also the interlinear Latin translation of the Hebrew text, based on that of Pagninus, added to the *Antwerp Polyglot* by Arius Montanus, 1569-1572, and the celebrated original Latin translation of the Old Testament by Immanuel Tremellius, 1575-1579, revised and extended to the Apocrypha by Francis Junius, his son-in-law, with a translation of the Syriac New Testament by the former, and a Latin translation of the Greek Testament by Theodore Beza, 1590; two editions of the latter, in folio, were printed in London in 1593 and 1597. There is abundant evidence *a*, that King James's translators were not independent of these works, and *b*, that they were not free from caprice in their adoption of various readings, *e. g.*, Is. ix. 3, where the clause "*not* increased the joy," contradicts the remainder of the verse, from their disregard of the Masoretic notation *to him* in place of *not*, the *not* belonging to the margin, and the reading *to him* being required to complete the sense of the text; they probably followed Tremellius who renders with the Vulgate *non magnificasti lachrimas*; in Judg. xviii. 30, they overlooked the presence of the suspended *n* in the proper name which they render *Manasseh*, instead of *Moses*, probably again misled by Tremellius who gives the former rendering, against the Vulgate which rightly translates *Moyse*. Their philological helps in the Old Testament terminated with Buxtorf's Lexicon, 1607, and his Hebrew grammar, 1609; they had the bare Hebrew text without more light shed on it by the ancient

versions except that derived from such editions of the Septuagint and the Vulgate, as were then circulating, the Sixtine edition of 1587, being the latest of the former, and the Sixtine (1590) and Clementine (1592-3) editions the latest of the latter version. The Chaldee Paraphrase of Onkelos (1482, 1546, and 1590) was also available to them, but the Samaritan Pentateuch, the Syriac and Arabic versions, and the fragmentary Ethiopic and Persian translations were unknown to them.

For the Greek text of the New Testament they had the various editions of Beza from 1560 to 1598, and the fifth edition of Beza, 1598, is probably that which they used, as well as the third edition of Stephens, 1550-51: they likewise consulted the Complutensian Polyglot, 1514, the different editions of Erasmus, 1516-1535, Aldus, 1518, Colinæus, 1534, Plantin, 1572, the Vulgate and Beza's Latin version of 1556.

The common statement is that the Greek text of the Authorized Version of 1611 agrees in eighty-one places with Beza against Stephens, in about twenty-one with Stephens against Beza, and that in twenty-nine places the translators follow the Complutensian, Erasmus, or the Vulgate.

To state this somewhat differently, the Greek text used by King James's translators was that found in the editions of Erasmus (five, 1516-35), of Stephens (four, 1546-51): Beza (four in folio, 1565-98, five in smaller form, 1565-1604), and the Complutensian Polyglot (1514, published 1522). Erasmus had for his text one valuable MS. of the Gospels; Stephens two (D. and L.); Beza had also D. of the Gospels and Acts, and D. (the Clermont MS.) of the Pauline Epistles; but they hardly used them. As already stated, the text of the A. V. agrees more nearly with the later editions of Beza than with any other; but Beza followed Stephens (1550) very closely, and Stephens is hardly more than a reprint of the fourth edition of Erasmus (1527). Erasmus had for the basis

of his text in the Gospels an inferior MS. of the fifteenth century, and in Acts and the Epistles one of the thirteenth or fourteenth century. In Revelation he had only the inaccurate transcript of a mutilated MS. (wanting the last six verses) of little value, the real and supposed defects of which he supplied by *translating* from the Latin Vulgate into Greek. For his later editions he had altogether three MSS. of the Gospels, four of the Acts and Catholic Epistles, and five of the Pauline Epistles, together with the text of the Aldine edition of 1518, and of the Complutensian Polyglot, neither of much critical value. In select passages he had also collations of some other MSS. The result of the whole is that in a considerable number of cases—not of great importance—the reading of the A. V. is supported by *no known Greek manuscript whatever*, but rests on an error of Erasmus or Beza; (*e. g.*, Acts ix. 5, 6; Rom. vii. 6; 1 Pet. iii. 20; Rev. i. 9, 11; ii. 3, 20, 24; iii. 2; v. 10, 14; xv. 3; xvi. 5; xvii. 8, 16; xviii. 2, etc.) and it is safe to say that in more than a *thousand* instances the text used by the translators of the A. V. requires to be corrected by what is now known to be the true text (condensed from Professor Abbott's Paper on the New Testament Text in *Anglo-American Bible Revision*, New York, 1879).\*

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\* Dr. Scrivener's *The New Testament in the Original Greek according to the text followed in the Authorized Version together with the variations adopted in the Revised Version*, Cambridge, 1881, is a timely, judicious, and very valuable volume, deserving to be in the hands of all interested in the textual basis of the versions in question.

Tremellius' and Beza's Latin versions being often referred to, I subjoin a passage from each in parallel columns with the Vulgate and Authorized Versions:

## MALACHI I. 10, 11.

<i>Vulgate.</i>	<i>Tremellius.*</i>	<i>Authorized Version.</i>
10 Quis est in vobis, qui claudat ostia et incendat altare meum gratuito? Non est mihi voluntas in vobis, dicit Dominus ex-	Quis etiam inter vos <i>est</i> qui claudat fores <i>gratis</i> ? aut num illustratis altare meum gratis? nulla <i>est</i> mihi delectatio in vobis,	Who <i>is there</i> even among 10 you that would shut the doors <i>for nought</i> ? Nei- ther do ye kindle <i>fire</i> on mine altar for nought. I

\* See also, p. 379.

As to modern versions of the period, they had besides those previously enumerated, the Genevan *French Bible* (1587-8), chiefly rendered by Bertram, who had the assistance of Beza,

ercituum, et munus non susi ipsam de manu vestra.	ait Jehova exercituum, & munus acceptum non habeo è manu vestra:	have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.
11 Ab ortu enim solis usque ad occasum magnum est nomen meum in gentibus, et in omni loco sacrificatur et offertur nomini meo oblatio munda; quia magnum est nomen meum in gentibus, dicit Dominus exercituum.	Nam ab ortu Solis usque ad occasum ejus magnum <i>erit</i> nomen meum in gen- tibus, & in omni loco suffimentum afferetur nomine meo, & munus purum: quia magnum no- men meum <i>erit</i> in genti- bus, ait Jehova exerci- tuum.	For from the rising of the 11 sun even unto the go- ing down of the same my name <i>shall be</i> great among the Gentiles; and in every place incense <i>shall be</i> offered unto my name, and a pure offer- ing: for my name <i>shall be</i> great among the heathen, saith the Lord of hosts.

## ROMANS XI. 17-21.

<i>Vulgate.</i>	<i>Beza.</i>	<i>Authorized Version.</i>
17 Quod si aliqui ex ramis fracti sunt, tu autem, cum oleaster esses, insertus es in illis, et socius radicis et pinguedinis olivæ factus es,	Quod si nonnulli rami de- fracti sunt, in vero quum esses oleaster, insitus es pro ipsis, & particeps ra- dicis et pinguedinis oleæ factus es;	And if some of the bran- 17 ches be broken off, and thou being a wild olive tree, were grafted in    amongst them, and with <i>them</i> partake of the root and fatness of the olive tree;
18 noli gloriari adversus ram- mos; quod si gloriaris: non tu radicem portas, sed radix te.	Ne gloriare adversus ram- mos: quod si gloriaris, non tu radicem portas, sed ra- dix te.	boast not against the bran- 18 ches; but if thou boast, thou bearest not the root, but the root thee.
19 Dices ergo: Fracti sunt rami, ut ego inserar.	Dices igitur, Defracti sunt rami ut ego insererer.	Thou wilt say then, The 19 branches were broken off, that I might be grafted in.
20 Bene! propter increduli- tatem fracti sunt, tu au- tem fide stas; noli altum sapere, sed time.	Bene: per incredulitatem defracti sunt, tu vero per fidem stas; ne effertor ani- mo, sed metue.	Well, because of unbelief 20 they were broken off, and thou standest by faith. Be not high-minded, but fear:
21 Si enim Deus naturalibus ramis non pepercit, ne for- te nec tibi parcat.	Nam si Deus naturalibus ramis non pepercit, <i>vide</i> ne tibi quoque non parcat.	for if God spared not the 21 natural branches, <i>take</i> <i>heed</i> lest he also spare not thee.

|| Or, *for them.*

Goulart, and others; the *Italian* version of Diodati (Geneva, 1607); both capital in their way. There were also three *Spanish* versions, that of C. Reyna (Basel, 1569), and C. de Valera's based on Reyna's (Amsterdam, 1602), and Usque's (Ferrara, 1553). As all these versions, as well as Luther's and *parts* of the Zürich, *not taken from Luther*, are independent translations from the original tongues, they possess of course, within proper limits, (imposed by the condition of the text of the originals available to the respective translators), critical value.

2. The nature and origin of the improvements made upon former versions.

Professor Westcott gives as the result of his collation of Isaiah liii. in the Authorized Version with the Bishops' Bible these data: that about seven-eighths of the changes are due to the Genevan version, either alone, or in agreement with one or both of the Latin versions, that *two* renderings, viz., *tender plant*, v. 6, and *because—done no violence*, v. 9, are due to Tremellius, *two* others, viz., *a man of sorrows*, v. 3, *bruise—hath put him to grief*, v. 10, to Pagninus, that the Genevan version is abandoned in three places, viz., vv. 9–10, *his*, and that one rendering, when *thou shalt make*, v. 10, appears to be independent.

To this account I would add as the result of my examination of the chapter, that *shall*, v. 2, is a return from the Bishops' to Coverdale (Matthew), *when we shall see*, v. 2, a return to the Great Bible; that *acquainted with grief*, v. 3, *comeliness*, v. 2, and *griefs*, v. 4, may be regarded as original; and that the influence of Luther directly, or indirectly through the German-Latin versions, may be traced in the renderings *believed, and, revealed*, v. 1, *tender plant* (Reis), *out of, form*, v. 2, *surely, smitten of God*, v. 4, *but*, v. 5, *of us all*, v. 6, *brought! . . . dumb*, v. 7, *many*, v. 11, and *bare the sin of many* (v. 12).\*

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\* Professor Moulton (*History of the Bible*, pp. 202–205, *Bible Educator*, iv. p. 380) calculates that in one hundred and eighty-two words of six verses, Isaiah liv. 11–17, eighty remain unchanged from the previous versions, sixty are from the Genevan, and

In Wisdom, vii. 15-21, 27-30, the same scholar has verified out of twenty-five changes, three as due to Junius, two or four to the Genevan version, that five are linguistic, and nine closer renderings, of the Greek. According to his analysis of the sixteen marginal renderings in Malachi, four occur in Tremellius, four in Münster, and Leo Judæ, or Tremellius, or both, two in Pagninus, one in Castalio, one each in the Genevan, the Rhemish and Leo Judæ's versions, while two he was unable to refer with certainty to any of the authorities cited.

In the New Testament the results of his investigation are that the Epistle to the Romans contains seventeen phrases common to the Rhemish and Authorized Versions alone, in Hebrews xiii. 1-16, of the twenty-three changes made in the text of the Bishops' Bible seven appear to him due to Beza, or the Genevan, and about the same number to the Rhemish, two suggested by the Syriac version of Tremellius, and seven original or linguistic. Of the thirty-seven alternative renderings in Mark, he found one half to agree with the Genevan or Beza, six with the Rhemish, three with the French, six with the earlier English versions and one each with Castalio and the Vulgate.

I am inclined to think that the versions of Cassiodoro and Diodati also have influenced the Authorized Version. As an instance of the influence of the former, I call attention to Luke xii. 50, where *accomplished* appears to have been suggested by *cumplido*, and of that of the latter, to Rom. xii. 2, where the antithesis *conformed—transformed*, seems due to *vi*

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only twelve are from the Bishops'. The influence ascribed to Luther's version is mostly indirect, either through the older English versions, or through the German, the German-Latin, and the Genevan versions, *e. g.*, the rendering of the A. V., *as I was commanded*, Ez. xxxvii. 7, may be said to be taken from the Bishops', or the Genevan,—but as both follow Luther (who translates *wie mir befohlen war*, departs from the Vulgate's *sicut præceperat mihi*, "as he commanded me," Great Bible,—and doubtless influenced the rendering of Pagninus and Münster, *jussus fui*) it is more correct to say that the turn is due to Luther.

*conformiate—trasformateui.* Diodati's version, I believe, is the first giving this peculiar turn, although Beza had rendered before: *configurate—transformate.* The advance on *fashioned—changed in your shape* (Tynd., Coverd., Genev., Bish.) was very great; the Rhemists give, *conformed—reformed.*

A few passages exhibiting the variations in the text of the Authorized Version from that of the Bishops' Bible are now in place; these variations are indicated by the Italic type, which is also employed, but in parentheses, to mark the supplementary words in the former, which is here presented in the modernized spelling, with the punctuation etc. adopted in the Cambridge Paragraph Bible. The origin of the changes made is traced in the notes.

## PSALM CX.

*The Bishops'.**Authorized Version.*

- |   |   |
|---|---|
| <p>1 The Lorde sayde vnto my Lord:<br/>sit thou <i>on</i> my right hand vntyl<br/>I make thyne enimies thy foot-<br/>stool.</p> <p>2 The Lorde shal send the rodde<br/>of thy pouer out of Sion: <i>be thou<br/>ruler euer in the middes among<br/>thyne enimies.</i></p> <p>3 In the day of thy power shall the<br/>people <i>offer thee freewyl offer-<br/>ings with an holy worship:</i> the<br/>dewe of thy <i>birth</i> is the wombe<br/>of the morning.</p> <p>4 The Lord sware, and wyll not<br/>repent: thou art a priest for euer<br/>after the order of Melchisedek.</p> <p>5 The Lorde <i>upon</i> thy right hande:<br/>shal <i>wounde euen</i> kings in the day<br/>of his wrath.</p> | <p>The Lord said unto my Lord, Sit 1<br/>thou <i>at</i> my right hand, until I<br/>make thine enemies thy foot-<br/>stool.</p> <p>The Lord shall send the rod of 2<br/>thy <i>strength</i> out of Zion: <i>Rule<br/>thou in the midst of</i> thine ene-<br/>mies.</p> <p>Thy people (<i>shall be</i>) <i>willing in</i> 3<br/>the day of thy power <i>in the beau-<br/>ties of holiness.</i> ¶ <i>From</i> the<br/>womb of the morning: thou hast<br/>the dew of thy <i>youth.</i></p> <p>The Lord hath sworn, and will 4<br/>not repent, thou (<i>art</i>) a priest for<br/>ever after the order of Melchiz-<br/>edek.</p> <p>The Lord <i>at</i> thy right hand shall 5<br/><i>strike through</i> kings in the day<br/>of his wrath.</p> |
|---|---|

v. 3. ¶ Or, *More than the womb of the morning; thou shalt have, etc.*

- 6 He shall iudge among the Hea- then, he shall fill the places with the dead bodies, and *smite in sunder* the heades ouer *diuers* countries.
- 7 He shall drinke of the brooke in the way: therefore shal he lyft vp *his* head.
- He shall iudge among the hea- then, he shall fill (*the places with*) the dead bodies; He shall *wound* the heads over || *many* countries.
- He shall drink of the brook in the way: Therefore shall he lift up *the* head.

v. 6. || Or, *great*.

v. 1. *at*, so Geneva, purely linguistic.—v. 2. *strength*, so Pagninus, fortitudinis.—*rule thou in the midst*, etc., returns to, dominare in medio inimicorum tuorum, Vulg. Pagn. Trem.—v. 3. (*shall be*) *willing*, abandons Tremell. for, williglich (Luther) tuæ copiæ voluntariæ erunt (Castalio), tu pueblo *sera* voluntario (Cassiod.); *in the beauties of holiness*, follows, splendoribus sanctitatis (Pagn.), en hermosura de sanctitades (Cassiod.); *from the womb of the morning: thou hast the dew of thy youth*, follows, quasi de vulva orietur tibi ros adolescentiæ tuæ (Jerome), ex utero auroræ habebis rorem tuæ inuentutis (Castalio); *thou hast*, answers to, ist aus (Zürich).—v. 5. *at*, Geneva; *strike through*, apparently suggested by, percutiet, the rendering of the same word by Pagninus in v. 6 who inconsistently translates vulnerabit, in v. 5, and, percutiet, in v. 6, while A. V. reverses the inconsistency by rendering it *strike through* in v. 5, and *wound* in v. 6.—v. 6 (*the places with*) *the dead bodies*, is clearly suggested by implebit loca cadaueribus (Pagninus); *over many countries*, follows, sopra molti paesi (Diodati).—v. 7. *the head*, suggested by, caput attollat (Castalio), and, il capo (Diodati).

The result of this collation shows that of all the changes introduced into the A. V. not one can be said to be original; the perplexity of the translators is evident from the alternative renderings in vv. 3, 6.

#### ISAIAH XXVI. 19–21.

##### *The Bishops'.*

##### *Authorized Version.*

- 19 Thy dead men shal lyue, *euen* as my body shal they ryse *agayne*: Awake and syng ye that dwel in dust, for thy deawe is *euen* as the deaw of hearbes, and the earth shall cast out *them that be under her*.
- 20 Come my people, enter thou into thy chambers, and shut thy doores about thee, hyde thee selfe
- Thy dead (*men*) shall live, (*To- 19* *gether with*) my *dead* body shall they arise. Awake and sing, ye that dwell in dust: For thy dew (*is as*) the dew of herbs, And the earth shall cast out *the dead*.
- Come, my people, enter thou into 20 thy chambers, And shut thy doors about thee: Hide *thyself*



for a little *whyle*, vntyll the indignation be ouerpast. *as it were* for a little *moment*, Until the indignation be overpast.

- 21 For beholde, the Lorde *is com- myng* out of his place to *visite the wickednesse of such as dwell upon earth*: the earth also shall disclose her *bloods* and shall no more *hyde them that are slayne in her*.
- For behold the Lord *cometh* out of his place To *punish the inhabitants of the earth for their iniquity*: The earth also shall disclose her *blood*, and shall no more *cover her slain*.

v. 19. (*Together with*) *my dead body shall they arise*, suggested by, *cum* cadauero meo resurgent (Pagninus), *euē* with my body shall they rise (Geneva), *i junto con mi cuerpo resuscitarán* (Cassiod.); (*is as*) *the dew*, likewise follows, *quia ut ros* (Pagninus), and so does *cast out the dead*, *mortuos proiciet* (Pagn.), *echará los muertos* (Cassiod.), *jettera hors les morts* (Calvin).—v. 20. *as it were for a little moment*, is apparently suggested by, *paululum ad momentum* (Pagn.), *quasi exiguo momento* (Trem.), *vn poquito, por vn momento* (Cassiod.), *come per un picciol momento di tempo* (Diod.). v. 21. *To punish the inhabitants of the earth for their iniquity*, is in almost verbal agreement with, *ad animadvertendum iniquitatem habitatoris terræ in eum* (Trem.), and, per far punizione dell' iniquità degli abitanti della terra contro a lui (Diod.), and for the plural, *habitantium terræ* (Castalio); *her blood*, so (Geneva), *son sang* (Calvin), *il suo sangue* (Diod.), *suum sanguinem* (Castalio), *sanguines suos* (Pagninus); *cover her slain*, follows the renderings, *obteget ultra interfectos suos* (Trem.), *suos amplius cæcos operiet* (Castal.), *y mas no encubrirá sus muertos* (Cassiod.), *et ne couurira plus ses occis* (Calvin), *e non coprirà più i suoi uccisi*.

The influence of Cassiodorus and Diodati is very marked, and in this passage there is not a single original rendering.

#### ISAIAH LII. 1-3.

##### *The Bishops'.*

##### *Authorized Version.*

- 1 *Vp* Sion, *vp*, take thy strength *vnto thee*, put on *thine honest rayment*, o Hierusalem, thou holy citie: for *from this tyme forth* there shall no vncircumcised nor vnclane *person* come *in thee*.
- Awake, awake; put on thy strength*, o Zion; Put on *thy beautiful garments*, O Jerusalem, the holy city: For *henceforth* there shall no more come *into thee* the uncircumcised and the unclean.
- 2 Shake *thee* from the dust, arise and *stand vp*, o Hierusalem: *Plucke out thy necke from the bonde*, o thou captiue daughter Sion.
- Shake *thyself* from the dust; 2 arise, (and) *sit down*, O Jerusalem: *Loose thyself from the bands of thy neck*, O captive daughter of Zion.

- 3 For thus sayth the Lorde, Ye *are* sold for nought, *therefore* shall ye be redeemed *also* without any money. For thus saith the Lord, Ye *have* sold *yourselves* for nought; *And* ye shall be redeemed without money.

v. 1. *Awake, awake*, suggested by, suscita te, suscita te (Pagn.), and, evigilia, evigilia (Trem.); *put on thy strength*, by, indue te fortitudine tua (Pagn.), and, indue robur tuum (Trem.); *thy beautiful garments*, vestimentis gloriæ tuæ (Pagn.), vestes ornatus tui (Trem.), the garments of thy beauty (Geneva); *for henceforth there shall no more come into thee*, compare, nam non perget invadere te amplius (Trem.).—  
v. 2. *arise (and) sit down*, the supplied *and* answers to vñnd (Zürich), e (Diod.), and (Geneva), while *sit down* follows sede (Pagn., Trem.), setz dich (Zürich), assentate (Cassiod.), assettati (Diod.), te siedi (Calv.), sit downe (Geneva)—*Loose thyse'f from the bands of thy neck*; as the old rendering in the Bishops' answers to the clumsy rendering, Zeuch deinen hals auss den banden (Zürich), the more elegant version of A. V. appears to conform in part to, loose the bands of thy necke (Geneva), and literally to, solue te à vinculis colli tui (Pagn.), and, explica te (Trem.), just as in v. 3, *Ye have sold yourselves for nought; and . . .* is the literal reproduction of, gratis vendidistis vos, et . . . (Trem.).

The result of the collation of these three verses is that of all the changes made not one is original.

ECCLUS. XXIV. 14-18.

*The Bishops'.*

*Authorized Version.*

- |  |  |
|--|--|
| <p>14 I tooke roote in an honourable people, euen in the portion of the Lorde, and in his heritage, and kept me in the fulnesse of the saintes.</p> <p>15 <i>I am set vp on hygh</i>, lyke a Cedar vpon Libanus, and as a cypers tree vpon the mount Hermon.</p> <p>16 <i>I am</i> exalted lyke a Palme tree in Cades, and as a Rose plant in Jericho, as a fayre Oliue tree in the feelde, and <i>am exalted</i> like a <i>Plantane</i> tree by the water syde.</p> <p>17 <i>I haue giuen</i> a smell in the streetes, as the Cynamon and</p> | <p><i>And</i> I took root in an honorable people, (<i>Even</i>) in the portion of the Lord's inheritance.</p> <p><i>I was exalted</i> like a cedar in Libanus, And as a cypress tree upon the mountains of Hermon.</p> <p><i>I was</i> exalted like a palm tree in   Engaddi, and as a rose plant in Jericho, As a fair olive tree in a pleasant field, and <i>grew up</i> as a plane tree   by the water.</p> <p><i>I gave</i> a sweet smell like cinnamon and aspalathus, <i>And I</i></p> <p style="text-align: right;">   Or, Cades.       Or, in the water.</p> |
|--|--|

*Balme that hath so good a savour, yea a sweete odour haue I geuen, as it were myrre of the best. I haue made my dwellinges to smell as it were of Rosin, Galbanum, of Cloues, Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme.*

- 18 As the *Terebint* haue I stretched out my branches, and my branches are the branches of honour and *louyng fauour*. As the *turpentine tree* I stretched out my branches, And my branches *(are)* the branches of honour and *grace*.

v. 12. *in—inheritance*, seemingly suggested by Tremellius, who renders: in parte domini, hæreditatis ipsius, and omits the clause, *and—saintes* (Bishops'), y en la parte del Señor y en su heredad (Cassiod.)—v. 13. *I was exalted*, exaltata (Vulg., Trem.); *mountains of Hermon*, in montibus Chermonis (Trem.)—v. 14. *Engaddi*, Hengedi, (Trem.); *a pleasant field*, in campo amœno (Pagn.), en campo delectoso (Cassiod.), en une campagne delectable (Calvin), in specioso campo (Trem.); *grew up*, apparently a linguistic variation.—v. 15. *I gave a sweet smell*, aromatizans odorem dedi,—dedi suauitatem odoris (Vulg.), emisi odorem bonum (Trem.); *Galbanum, onyx, and sweet storax*, seems to be a mixed rendering of the Vulgate and Trem.; the first they have in common, the second belongs to Trem., and the last is the *rosin* of the Bishops'.—The text conforms as to the omitted parts to that of Tremellius against the Vulgate, while the rendering: *And as the fume of frankincense in the tabernacle*, seems a literal translation of, et tanquam thuris vapor in tabernaculo (Trem.), which latter had however the versions, thurisque vapor sparsus in tabernaculo (Pagn.), and, y el perfume de encienso esparzido por el tabernaculo (Cassiod.)—v. 18. *grace*, returns to the Vulgate: et rami mei honoris et gratiæ.

ST. LUKE XII. 49–52.

*The Bishops'.*

*Authorized Version.*

- 49 I am come to send fyre on the earth, and what *is* my *desyre*, vñ it be already kindled? I am come to send fire on the earth, and what *will* I if it be already kindled.
- 50 *Notwithstanding I must be baptized with a baptisme*, and howe am I *payned* till it be *ended*? *But I have a baptism to be baptized (with);* and how am I || *straitened* till it is *accomplished*?
- 51 Suppose ye that I am come to *send* peace on earth? I tel you, *nay*, but rather diuision. Suppose ye that I am come to *give* peace on earth? I tell you, *Nay*; but rather diuision:

|| Or, *pained*?

- 52 For from hencefoorth there shalbe for from henceforth there shall 52  
 five in one house diuided, three be five in one house diuided,  
 agaynst two, and two agaynst three against two, and two  
 three. against three.

v. 49. *what will I*, so Rhemish, after Beza, who translates, *quid volo?*—v. 50. The whole verse, with a slight transposition in the first member and a linguistic change in the second, conforms to, *I have to be baptised with a baptisme: and how am I straitened vntil it be dispatched?* (Rhemish), which should however be compared with, . . . *et quomodo constringor usquequo (hoc) perficiatur?* (Beza). *Accomplished*, is decidedly better than, *ended* (Bishops'), and, *dispatched* (Rhemish), but it can hardly be regarded as an original rendering, since the version of Cassiodorus (1569) must have been known to King James's translators, *y como me angustio hasta que sea cumplido*. The influence of that elegant translation, which deserves to be better known than it is, on the Authorized Version is very pronounced, and very often explains turns, and suggests readings; the rendering of Calvin (1562) is also interesting: & comment suis-je pressé iusqu'à ce qu'il soit parfait?—v. 51. *give peace*, so Cassiod. (*dar paz*), Beza (*pacem daturum*), and Geneva.

## ROM. VIII. 15-17.

*The Bishops'.**Authorized Version. (C. P. B.)*

- 15 For yee haue not receyued the For ye have not received the 15  
 spirite of bondage agayne to spirit of bondage again to fear;  
 feare; but ye haue receyued the but ye have received the Spirit  
 spirite of adoption, whereby we of adoption, whereby we cry,  
 crye, Abba, Father. Abba, Father.  
 16 The spirite it selfe beareth wit- The Spirit itself beareth witness 16  
 nesse to our spirite, that we are with our spirit, that we are the  
 the *sonnes* of God. *children* of God:  
 17 If we be *sonnes*, then are we And if *children*, then heirs; heirs 17  
 also heires, the heyres of God, of God, and joint-heirs with  
 and ioint heyres wyth Christ; so Christ; if so be that we suffer  
 that we suffer together, that wee with (him), that we may be also  
 may be also glorified together. glorified together.

v. 16. *with*, an improvement of the tautological rendering of, *together with* (Geneva); *children*, so Luther, Zürich (*Kinder*), Calvin, 1562 (*enfants*); *una cum* (Beza).—v. 17. *and if children then heirs*, an apparently original and happy reproduction of the Greek; *if so be* (Geneva); *suffer with (him)*, so Rhemish, and the whole clause stands in Diodati thus: *se pur sofferiamo con lui, acciocche ancora con lui siamo glorificati*.

III. The alleged blemishes, imperfections, infelicities and archaisms remaining in the version, and necessitating revision.

## I. IN THE OLD TESTAMENT.\*

a. *Examples of Errors in Geography.*

<i>The Text of the Authorized Version.</i>		<i>Proposed Correction.</i>
Gen. xii. 9,	toward the south.	toward the South (a definite district).
Numb. xxxiv. 5,	the river of Egypt.	the brook of Egypt (not the Nile).
Deut. xxi. 4,	a rough valley.	a valley with an everflowing stream.
Josh. xi. 16,	the valley.	the lowland.
— xxiv. 33,	mount Ephraim.	the hill country of Ephraim.
1 Sam. i. 1,	an Ephrathite.	an Ephraimite (resident of Ephraim).
Is. xiv. 29, 31,	Palestina. So also Joel iii. 4.	Philistia.
— xviii. 2,	the rivers have spoiled.	the rivers divide.
Ezek. xxix. 10,	{ from the tower of Syene	from Migdol unto Syene
— xxx. 6,		
	even . . . Ethiopia.	even . . . Ethiopia (Syene was on the border).

b. *Examples of Errors in Proper Names.*

Numb. xxi. 14,	what he did.	Vaheb in Suphah (a proper name).
— xxiv. 17,	Sheth.	tumult (not a proper name).
Judges xv. 19,	an hollow place that was in the jaw.	the hollow place that is in Lehi.
— xx. 26,	the house of God.	Bethel.
(1 Sam. ii. 12,	Belial.) ( <i>and often.</i> )	(worthless or base.)
2 Sam. i. 18,	the book of Jasher.	the book of the upright.
— viii. 1,	Metheg-ammah.	(the bridle of the metropolis, <i>i. e.</i> , their metropolis, there being no such place as Metheg-ammah.)
Is. xv. 2,	Bajith.	the house, or, idol temple.
— 5,	an heifer of three years' old.	Eglath Shelithjah.)
Jerem. xxxix. 3,	Rab-saris.	(chief of the eunuchs.)
— — —	Rab-mag.	(chief of the Magi.)

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\* Some of these lists have been prepared from papers, contributed by the scholars named, to *Anglo-American Bible Revision*, published by the American Revision Committee, New York, 1879. For all matter in parentheses I am responsible.

Ezek. xxvii. 11,	Gammadins.	warriors.
—— 17,	Pannag.	(sweet paste.)
Nahum ii. 7,	Huzzab.	it is decided.
—— iii. 8,	populous No.	No-Ammon.

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*c. Examples of Inconsistencies in Names.*

*Places.*

*Two or more forms of a name, to be expressed by one name.*

Gaza, Azzah.	Gaza or Azzah.
Zidon, Sidon.	Zidon or Sidon.

*Persons.*

Abiah, Abijah.	Abiah or Abijah.
Enos, Enosh.	Enos or Enosh.
Seth, Sheth.	Seth or Sheth.
Pua, Puah, Phuvah.	By one of the three.
Enoch, Henoch, Hanoch.	By one of the three.
Jared, Jered.	By either.
Gazer, Gezer.	“ “
Pallu, Phallu.	“ “
Perez, Pharez.	“ “
Zarah, Zerah.	“ “
Salah, Shelah.	“ “
Jonathan, Jehonathan.	“ “
Jehoram, Joram.	“ “
Cainan, Kenan.	“ “
Ai, Hai.	“ “
Uz, Huz.	“ “
Ishmeelite, Ishmaelite.	“ “
Zebulonite, Zebulunite.	“ “

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*d. Examples of Mistakes of the Meaning.*

	<i>The text of the Authorized Version.</i>	<i>Proposed Correction.</i>
Lev. xvi. 8,	scape-goat.	(Azazel?)
Hos. iv. 18,	her rulers with shame do love, Give ye.	her rulers are in love with shame.
Hab. ii. 6,	thick clay.	pledges (one word).
—— 16,	shameful spewing.	ignominy.

Gen. xii. 6,	plain of Moreh.	oak of Moreh.
— xxxvi. 24,	mules.	warm springs.
— xxxvii. 3,	coat of many colors.	a long tunic with sleeves.
Ex. xi. 2,	borrow.	asked.
— xxxiv. 13,	groves.	pillars.
Numb. xxiii. 22,	unicorn.	wild ox.
Judg. v. 2,	avenging.	leaders.
— xv. 8,	top of the rock.	cleft of the rock.
Ruth iii. 15,	veil.	mantle.
2 Kgs. xvii. 14,	college.	second ward (or, division, district).
Job xxvi. 13,	crooked.	fleet.
Ps. lxxi. 22,	I will sing.	I will play.
Cant. vii. 5,	galleries.	curls, or, locks of hair.
Is. iii. 20,	headbands, and tablets and earrings.	sashes, and perfume boxes, and amulets.
— ix. 1,	(afterward did more grievously afflict her.)	(afterward will cause her to be honored.)
— xiii. 21, 22,	owls, satyrs, wild beasts of the islands, dragons.	ostriches, goats, wolves, jackals.
— xvi. 13,	since that time.	of old.
— xix. 10,	all that make sluices and ponds for fish.	all that work for hire are sad at heart.
— xxvii. 1,	piercing.	fleet.
Ez. xiii. 10,	untempered mortar.	whitewash.
— 18,	pillows to all armholes.	cushions for the knuckles.
— 20,	to make them fly.	as birds.
— xxiii. 15,	dyed attire.	flowing turbans.
Dan. iii. 21,	coats, hosen, hats.	trowsers, tunics, mantles.
Hos. iii. 1,	flagons of wine.	cakes of pressed grapes.
Nah. ii. 3,	flaming torches.	flashing steel.
— — —	fir trees.	cypress lances ( <i>i. e.</i> made of that wood).

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1 Kings x. 28,	linen yarn.	drove (of horses).
Job xxxix. 24,	neither believeth he.	neither can he stand still at.
— xi. 19,	he that made him can make his sword to approach unto him.	His maker giveth him his sword ( <i>i. e.</i> , his tusk).

Job xl. 23,	behold he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth.	lo, a river swells, he is not afraid; fearless, though Jordan rushes to his mouth. (The hippopotamus lives not in Jordan; Jordan therefore is used poetically, and the rendering <i>a</i> Jordan would bring that out.)
Is. vi. 12,	But yet in it shall be a tenth, and it shall return, and shall be eaten; as a teil-tree and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof.	And though there be left in it a tenth, it shall again be consumed; as a terebinth, and as an oak, whose trunk remaineth, when they are felled, so its trunk shall be a holy seed.
Dan. ii. 5,	the thing is gone from me.	the word hath gone from me. <i>Prof. J. Packard, D.D.</i>

*e. Examples of grammatical Errors.*

*Tenses.*

Ps. iii. 4,	cried, heard, sustained.	will cry, will hear, will sustain.
— xxxvii. 40,	shall.	hath.
— xl. 11,	withhold not thou.	thou wilt not withhold.
Obad. 12, 14,	thou shouldest not have looked, rejoiced.	look not, rejoice not.
Hab. iii. 3,	came.	will come.

*Article.*

passim.	an angel of the Lord.	the angel of the Lord.
Judg. xxi. 19,	a feast.	the feast.

*Construction.*

Num. xxiii. 23,	Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to the time that it shall be said of Jacob and of Israel, What hath God wrought.	There is no enchantment in Jacob, nor divination in Israel; at the time it shall be told to Jacob and Israel what God hath wrought.
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Is. xiii. 3,	God of my righteousness.	My righteous God.
	them that rejoice in my highness.	My proud exulters.
Ps. lv. 19,	God shall hear and afflict them. Because they have no changes they fear not God.	God shall hear and answer them, who have no changes and who fear not God.
Ps. x. 4,	God is not in all his thoughts.	All his thoughts are, There is no God.
Ezek. xxxiv. 31,	Ye my flock are men.	Ye men are my flock.

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*Per Contra, felicitous retention of the Hebrew Idiom.*

Sun of righteousness, ways of pleasantness, oil of gladness, rock of ages (Is. xxvi. 4).

*f. Examples of the wrong Use of Italics.*

Ps. xix. 3,	<i>There is</i> no speech nor language <i>where</i> their voice is not heard.	No speech, no language; their voice is not heard.
— cxxxvii. 5,	let my right hand forget <i>her cunning</i> .	let my right hand fail (the verb being taken reflectively, and the idea left general, fail in any way, forget its function).
Job xix. 26,	and <i>though</i> after my skin <i>worms</i> destroy this <i>body</i> .	and after they shall have destroyed my skin, this (the last word may point back to v. 25, or to the second clause of v. 26, or be simply taken as an emphatic term).
Deut. xxxiii. 6.	let <i>not</i> his men be few.	let his men be few.

(Compare the paragraphs on the italic type, pp. 366-368).

*g. Examples of Archaisms, Terms obsolete and obsolescent.*

(*M*, added to a word, indicates that it occurs in the margin; *C*, in the contents at the beginning of the chapter.) \*

Gen. i. 30,	meat.	food.
— iv. 22,	whetter. <i>M</i> .	forgor.

\* Some of the words included in this list, in the preparation of which I have followed a number of different authorities, but chiefly Boker, *Scripture and Prayer Book*

Gen. xi. 3,	go to.	come, or, well.
— xxii. 1,	tempt.	try, or, prove.
— xxviii. 12,	ladder.	staircase.
— xxxvi. 29,	duke.	leader, or, prince.
— i.,	cheded. <i>C.</i>	put in a coffin.
Ex. ii. 3,	ark.	basket, or, chest.
— v. 8,	tale.	appointed number, or given number.
— ix. 9,	blains.	pustules.
— 31,	bolled.	swollen, or, podded.
— xxviii. 11,	ouches.	sockets.
— xxxiv. 21,	earring.	ploughing.
— xxxviii. 19,	chapiters.	capitals.
— 24,	occupied.	used, or, employed.
Lev. xiii. 51, 52,	fret.	consume, corrode, or, eat away.
55,		
Num. xv. 4,	deal.	part, or, portion.
Deut. xiii. 16,	heap.	ruin.
— xxii. 19,	amerce.	fine (in money or, otherwise.)
— xxviii. 27,	botch.	ulcer.
— xxix. 17,	dungy. <i>M.</i>	(used in the sense of being full of dung, idol-gods).
Judges v. 17,	breaches.	bays.
— viii. 11,	secure.	unguarded.
— ix. 52,	hard.	near.
— 53,	all-to.	entirely.
— xii. 6,	he could not frame to pronounce it.	he was not able to pronounce it.
— xvi. 7,	seven green withs.	seven green twigs.
Ruth ii. 3,	her hap was.	and she happened to.

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*Glossary*, Dublin, 1856, are neither obsolete nor obsolescent in the United States, although they have ceased to be current in Great Britain and Ireland. Such words as *loth*, *whit*, *stuff*, *fret*, *beeves*, *haft*, *with*, *maul* (noun), *summer* (verb), etc., are, according to Marsh (*Lectures on the English Language*, p. 630), as familiarly understood here, in their Scriptural senses, as any words in the language. According to the same authority, hardly two hundred words of the six thousand contained in the Bible, are now in any sense obsolete, and he ascribes the continued use in current speech and literature here of words and phrases fallen into desuetude in England to the universal habit of reading, and especially to the familiarity of the Puritans with the English Scriptures.

1 Sam. v. 6,	emerods.	hemorrhoids.
— ix. 26,	spring of the day.	the rising of dawn, or, at early dawn.
— xviii. 30,	set by.	esteemed.
— xx. 40,	artillery.	bow and arrows.
— xxvii. 10,	road.	raid.
2 Sam. xiv. 26,	to poll (three times in one verse).	to cut the hair.
1 Kings v. 6,	to skill, <i>v. u.</i>	to understand.
— xx. 11,	harness.	armor.
2 Kings ix. 30,	tired her head.	dressed her head.
— xv. 5,	several.	separate.
1 Chron. x. 13,	familiar spirit.	sorceress? witch?
2 Chron. xxi. 20,	desired.	regretted.
Job ix. 33,	daysman.	umpire.
Ps. xxxviii. 6,	wried.	crooked.
Prov. xxvii. 22,	bray a fool.	pound a fool.
Is. i. 13,	away with.	endure.
— iii. 18,	bravery.	splendor, or finery.
— viii. 19,	peep (from <i>pipio</i> , Latin).	chatter.
— xviii. 6,	the fowls shall summer.	shall pass, or, spend the summer.
— xxii. 8,	discovered.	uncovered.
— li. 9, 10,	it.	he.
Jer. xvii. 8,	careful.	anxious.
cf. Judg. xviii. 7,	careless.	without care.
Ez. xxx. 2,	Woe worth the day.	Woe be to the day.
Dan. vi. 24,	or ever (often).	before.
Hos. xiv. 2,	render the calves of our lips. (cf. however Ps. cxix. 108, Heb. xiii. 15; the Lxx. render <i>καρπὸν</i> , fruit).	render the sacrifice of our lips?
Joel ii. 24,	fats.	vats.
Micah i. 7,	hires.	hire.
Nahum ii. 7,	tabouring upon their breasts (from French <i>tabour</i> , a small drum).	beating upon their breasts.

In addition to the words of Latin origin in the foregoing list, the following, as examples of words used in a sense either wholly obsolete, or ambiguous, are here in place.

*Accept*, unjustly partial, Job xxxii. 21; *prevent*, anticipate, Ps. xxi. 3; *eminent*, projecting, Ezek. xvii. 22; *occurrent*, coming against, 1 Kings v. 4; *vagabond*, wanderer, Gen. iv. 12; *advisement*, deliberation, 1 Chron. xii. 19; *affinity*, relation by marriage, 1 Kings iii. 1; etc.

Also a number of obsolete alternative words from the margin; the words in italics give the marginal renderings, those in Roman letters the text.

*Twinned*, coupled, Ex. xxvi. 24; *doth his easement*, covereth his feet, Judges iii. 24; *and he circuited*, went in circuit, 1 Sam. vii. 16; *the eyelids of the morning*, the dawning of the day, Job iii. 9; *dredge*, corn, Job xxiv. 6; *fallings*, flakes, Job xli. 23; *righten*, relieve, Is. i. 17; *through-airod*, large (chambers), Jer. xxii. 14; *convent* (verb), appoint, xlix. 19; *flit gretly*, get you far off, ver. 30; *concision or threshing*, decision, Joel iii. 14; *palmerist*, gourd, Jon. iv. 6; *flue-net*, drag, Hab. i. 15; *with one shoulder*, with one consent, Zeph. iii. 9; *him that waketh and him that answereth*, master and scholar, Mal. ii. 12; *observation*, ordinance, iii. 14.

To the same order belong the phrases following, from the contents prefixed to the chapters.

Gen. xix., the incestuous original of Moab; Lev. xxvi., religiousness, 1 Sam. xiv., unwitting to his father; 2 Sam. ix., he maketh Ziba his farmer; 2 Chron. xxviii., Judah being captivated by the Israelites; Ps. lxxxvi., by the consciousness of his religion; Prov. vii., a young wanton; Is. xiv., insultation over Babel; etc.

## II. IN THE NEW TESTAMENT.

### a. Want of Uniformity in the Treatment of proper Names.

#### *Places.*

*The same places designated by different names.*

*Sina* (Acts) and *Sinai* (Galat.), *Miletus* (Acts) and *Miletum* (2 Tim.); *Judæa* (generally) and *Jewry* (Luke xxiii. 5; John vii. 1); *Areopagus* and *Mars' Hill* (Acts xvii. 19, 22); *Golgotha* (Matth. xxvii. 33) and *Calvary* (Luke xxxiii. 33).

#### *Persons.*

*The same persons designated by different names.*

*Judah*, *Juda* (Heb. vii. 14, viii. 8), and *Judas* (Matth. i. 2, 3; Luke iii. 33) The same name is rendered *Jude*, as that of the Apostle (Jude

i. 1). *Noah* (Heb. i. and 2 Pet.) and *Noe* (Matth., Luke); *Marcus* (Col. iv. 14, etc.) and *Mark* (Acts; 2 Tim. iv. 11); *Jona* (John i. 42) and *Jonas* (xxi. 15); *Apollos* (Acts) and *Apollo* (1 Cor. iii. 4-6, 1611); *Jeremy* and *Jeremias* (Matth.); *Silas* (Acts) and *Silvanus* (Epistles); *Timotheus* and *Timothy* (in 2 Cor. i.); *Priscilla* (Acts, Rom., etc.) and *Prisca* (2 Tim. iv. 19); *Luke* (Col. iv. 14, etc.) and *Lucas* (Philem. 24).

b. *Examples of Mistakes of the Meaning.*

	<i>Authorized Version.</i>	<i>Westminster Revision.</i>
Matth. x. 4,	Simon the Canaanite.	Simon the Cananæan.
— xiv. 8,	being before instructed.	being put forward by her mother.
— xxvi. 15,	and they covenanted with him.	And they weighed unto him.
Luke ix. 32,	when they were awake.	when they were fully awake (Margin: Or, <i>having remained awake</i> ).
Luke xxii. 56,	by the fire.	in the light of the fire.
Acts ii. 3,	cloven tongues.	tongues parting asunder.
1 Cor. iv. 4,	I know nothing by myself.	I know nothing against myself.
2 Cor. ii. 14,	causeth us to triumph in Christ.	leadeth us in triumph in Christ.
1 Tim. vi. 5,	supposing that gain is godliness.	supposing that godliness is a way of gain.
Heb. xi. 13,	having seen them afar off.	having seen them and greeted them from afar.
1 Pet. iii. 21,	the answer of a good conscience.	the interrogation of a good conscience.

c. *Examples of grammatical Errors.*

*The Article omitted.*

Matth. ii. 4,	Christ.	The Christ.
Heb. xi. 10,	a city.	the city.

*The Article wrongly inserted.*

Gal. iv. 31,	of the bondwoman.	of a handmaid.
Phil. iii. 5,	an Hebrew of the Hebrews.	a Hebrew of Hebrews.
1 Tim. vi. 10,	the root of all evil.	a root of all evil.

*The Article converted into a demonstrative Pronoun.*

John i. 21,	that prophet ?	the prophet ?
2 Cor. iii. 17,	that Spirit.	the Spirit.
Rev. i. 3,	this prophecy.	the prophecy.

*Confounding the Greek Aorist and Perfect and other Tenses.*

Matth. ii. 2,	for we have seen.	for we saw.
Luke xiii. 2,	they suffered.	they have suffered.
Acts xix. 2,	have ye received—since ye believed ?	did ye receive—when ye believed ?
2 Pet. i. 14,	hath shewed me.	signified unto me.
1 Cor. xv. 4,	that he rose again the third day.	that he hath been raised on the third day.
Heb. iv. 2,	For unto us was the gospel preached.	for indeed we have had good tidings preached unto us.
Rom. v. 5,	is shed abroad (pres.).	hath been shed abroad.
Gal. ii. 20,	I am crucified. (pres.).	I have been crucified.

*Construction of participial Clauses.*

Acts xxi. 11,	And when he was come unto us he took Paul's girdle.	And coming to us, and taking Paul's girdle.
— v. 30,	whom ye slew and hanged on a tree.	whom ye slew, hanging him on a tree.
— xix. 2,	have ye received the Holy Ghost since ye believed ?	did ye receive the Holy Ghost when ye believed.
— xxi. 3,	Now when we had discovered Cyprus, we left it on the left hand, and sailed.	and when we had come in sight of Cyprus, leaving it on the left hand, we sailed.
— 5, 6,	and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship.	and kneeling down on the beach we prayed, and bade each other farewell; and we went on board the ship.

*Mistranslation of Prepositions.*

Luke xxiii. 42,	when thou comest into thy kingdom.	when thou comest in thy kingdom.
Matth. xxviii. 19,	baptizing them in the name.	baptizing them into the name.

John vi. 57,	and I live by the Father, so he . . . by me.	and I live because of the Father: so he . . . be- cause of me.
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*Mistranslation of Particles.*

Rom. vii. 7,	Nay, I had not known sin, but by the law.	Howbeit I had not known sin, except through the law.
Gal. vi. 10,	As we have therefore op- portunity.	So then, as we have op- portunity (Margin: Or, <i>since</i> ).

*Disregard of the Genitive.*

Rom. viii. 7.	For to be carnally minded is death; but to be spirit- ually minded is life and peace. Because the car- nal mind . . .	For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh . . .
—— 21.	the glorious liberty of the children of God.	into the liberty of the glory of the children of God.
1 Tim. i. 11.	according to the glorious gospel.	according to the gospel of the glory.

*Inadequate Renderings.*

Matth. xxi. 41,	He will miserably destroy those wicked men.	He will miserably destroy these miserable men.
—— xxvii. 44.	cast the same in his teeth.	cast upon him the same reproach.
1 Cor. iv. 8,	and I would to God that.	yea and I would that.

*Disregard of Dissimilars.*

Matth. xvi. 18,	the gates of hell.	the gates of Hades.
—— xxii. 3, 4, 6, 8,	servants.	bondservants (Margin).
—— 13,	servants.	ministers (Margin).

*Archaisms.*

—— xiii. 20,	anon.	straightway.
—— xviii. 6, 8, 9,	offend.	cause to stumble.
—— 17,	publican.	tax-gatherer, collector ( <i>un- corrected</i> ).
—— xxiv. 43,	goodman of the house.	master of the house.
—— xxv. 27,	exchangers . . with usury.	bankers . . with interest.

Matth. xxvi. 66,	guilty of death.	worthy of death (margin: Or, <i>liable to death</i> ).
Mark iv. 2,	in his doctrine.	in his teaching.
— vi. 8,	no scrip.	no wallet.
Luke vii. 1,	audience of the people.	ears of the people.
— ix. 28,	<i>an</i> eight days.	eight days.
— xiii. 18,	resemble it.	liken it.
— xiv. 8,	highest room.	chief seat.
— xix. 13,	occupy till I come.	trade ye <i>herewith</i> till I come.
John viii. 46,	convinceth.	convicteth.
Acts xvii. 5,	<i>lewd</i> fellows of the baser sort.	vile fellows of the rabble.
— xix. 37,	robbers of churches.	robbers of temples.
— xxi. 15,	took up our carriage.	took up our baggage.
1 Cor. ix. 3,	mine answer.	my defence.
Gal. i. 14.	profited.	advanced.
— iv. 17,	affect you.	seek you.
Eph. v. 4,	convenient.	befitting.
Heb. xi. 23,	proper child.	goodly child.

For much longer and fuller lists, compare, *e. g.*, Booker, *Obsolete Scripture Words*, the works on *The Revision of the English Version of the New Testament*, by Professor Lightfoot, the archbishop of Dublin, and the bishop of Gloucester and Bristol, with Dr. Schaff's Introduction, New York, 1873, and Eadie, *The English Bible*, London, 1876.

Among the archaisms found in the "Contents of the Chapters," may be mentioned: *misdeeming*, *unrepentance*, *poseth*, *particularly* (individually), *dehorteth*, *prelation*; and in the margin: *persuasible*, *gallings* (acts of teasing), *makebate* (a fomentor of quarrels).

More examples and fuller illustrations on these and similar topics are given in the chapter on the Anglo-American Revision of the New Testament.

An account, not by any means exhaustive, of what has been done in the way of *revision* and *emendation*, is now in place; it is, on the whole, humiliating, and furnishes a strong



argument in favor of conserving what we have. The perusal of the examples furnished cannot fail to convince the unprejudiced reader that not a few of those so-called translators of the Bible, whose pretensions to fidelity and accuracy are loudest, might be more truly described as executioners, and that the best scholarship is arrayed on the side of conservatism.

Perhaps the most violent assailant of King James's version was Hugh Broughton, whom Lightfoot, his biographer, describes on the title page of the folio volume of his works, as "the great Albionian Divine, renowned in many nations for his skill in Salem's and Athens' tongues." As he had unsparingly denounced the Bishops' version in coarse and personal invective, and was hurt at not being chosen one of the translators of the new version, he emptied the vials of his wrath on it and wrote, "Tell his majesty that I had rather be rent in pieces with wild horses than any such translation, by my consent, should be urged on poor churches" (*Works*, London, 1662). He translated parts of the Bible, which are preserved in the folio just referred to; his Daniel appeared in 1597, Jeremiah in 1608, Koheleth in 1609, Job in 1610, etc. He was, by general consent, the first Hebraist of his age, and yet the subjoined specimens of his translation appear to vindicate the judgment which excluded him from the number of the translators.

## PSALM LXXXIX.

1. An Instruction of Acchan, of Zara. The mercy of the Eternall will I sing for ever; I will make known thy truth by my mouth from age to age.

2. For I have said, mercy shall be built for ever, thou hast settled the Heavens, thy truth is in them.

3. I have made a Covenant with my chosen, I have sworn to David my servant.

4. I will<sup>1</sup> settle thy seed for ever, and I will build thy throne from age to age.

5. The heavens shall praise thy wonders, O eternall, and truth in the congregation of the<sup>2</sup> holy.

6. For who among the clouds will compare with the Eternal; will be like the eternal among the sons of the<sup>3</sup> mighty.

7. The strong God is very glorious in the counsell of the holy, and to be feared over all that be about him.

8. O Eternal God of Hosts, who is like unto thee, the strong<sup>4</sup> Jah, and thy truth is<sup>5</sup> round about thee, etc.

<sup>1</sup> Achim in Hebrew is (I will settle), hence Achim, Matth. i., hath his name, in memory of this place. <sup>2</sup> Angels. <sup>3</sup> The stars, as Job. <sup>4</sup> Abiud and Eliakim, have their name here. <sup>5</sup> The Father hath no change, nor shadow of change, and the Almighty will stablish.

#### KOHELETH I. 6.

The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

#### LAMENTATIONS I. 4.

The ways of Sion mourn, because none come to the feasts, all her gates be desolate, her sacrificers sigh, her virgins sorrow, and she feeleth bitterness.

#### DANIEL III. 3-5.

Then assembled the Princes, Dukes, Lords, Judges, Receivers, Counsellours, Sheriffs, and all the officers of the Province unto the dedication of the image which . . . . And an heralde cryed aloud: To you it is spoken, O people, nations, and tongues. At what time ye hear the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musick, fall down and worship the image of gold that Nebuchadnezzar the king set up.

Some of the titles, and most of the names of the musical instruments were adopted in the Authorized Version.

*The five Books of Moses, the Psalms, and the Canticles*, translated by Henry Ainsworth, D.D., London, 1639, folio. The author, a Brownist, and fine Hebrew scholar, whose Annotations on the Psalms are thus eulogized by Walch: *Monstrant istæ eruditionem non mediocrum ac merito laudantur*, held unfortunately the absurd notion that the Scriptures should be translated, as much as possible, *word for word*. The specimen here given is taken from Lewis, *l. c.*, p. 353.

#### PSALM XCV.

Come let us shout joyfully to Jehovah, let us shout triumphantly to the Rocke of our Salvation. Let us prevent his Face with confession, with Psalmes let us shout triumphantly to him. For Jehovah is a great God, and a great King above all gods. In whose hands are the deep places of the earth, and the strong heights of the mountains are his.

Whose the sea is, for he made it, and the dry land his hands have formed. Come let us bow downe ourselves and bend: let us kneele before Jehovah our maker. For he is our God, and we are the people of his pasture, and sheep of his hand, to-day if ye will heare his voice: Harden not your heart, as in Meribah, as in the day of Massah in the wilderness. Where your fathers tempted me, proved me, also saw my worke. Fortie yeares I was irked with that generation, and said they are a people erring in heart, and they know not my waies. So that I sware in mine anger, if they shall enter into my rest.

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*The Holy Bible, etc. With Marginal Notes, shewing Scripture to be the best interpreter of Scripture.* By John Canne, Amsterdam, 1664, 8vo. He was a leader of the English Brownists at Amsterdam, and held that the original text of Scripture be rightly translated, and, as much as possible, even word for word, without departing from the letter of Scripture in the least, it being necessary to preserve the letter entire, how inconvenient, yea, how absurd soever and harsh it may seem to men's carnal reason. Because the foolishness of God is wiser than men, etc. The text of this Bible is that of the Authorized Version. "The marginal notes of Canne are generally very judicious. They still retain a considerable reputation," Orme.

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*The New Testament, with References, set under the text in words at length; so that the parallel texts may be seen at one view.* By Francis Fox, M. A., London, 1722. They are taken from the Authorized Version, Scattergood, Lloyd, and others; the copious notes are mostly controversial and anti-Calvinistic.

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*The Gospel of St. Matthew*, translated according to the French version of Beausobre and L'Enfant, London, 1727, 4to. The French version of the New Testament, Amsterdam, 1708, 2 vols., 4to., was made from the Original.

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*The New Testament in Greek and English, etc.*, 2 vols., 8vo, London, 1729. The author was William Mace, and the version marks his arrogance and profanity. Lewis calls it "a doughy translation."

Matth. xii. 34, 'tis the overflowing of the heart that the mouth dischargeth.

Mark xiv. 65, and the domestics slapt him on the cheeks. *It would have been better English*, gave him a slap on the chaps.

- John i. 14, we contemplated his Glory, such Glory as the Monogenes derived from the Father.
- 1 Thes. v. 5, You inherit the advantages of meridian light: we are not involved in the obscurity of night.
- James iii., 5, 6, The tongue is but a small part of the body, yet how grand are its pretensions! A spark of fire! what quantities of timber will it blow into a flame! The tongue is a brand that sets the world in a combustion: it is but one of the numerous organs of the body, yet it can blast whole assemblies: tipp'd with infernal sulphur, it sets the whole train of life in a blaze.

Acts xxvii. is given in a double version, the one in ordinary language, the other in proper sea terms.

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| <p>14 Soon after it blew a storm from northeast.</p> <p>15 Which bore so upon the ship, we could not go upon the wind, but were forced to let her drive . . .</p> <p>40 Accordingly having heaved in their anchors, they drove with the sea, then loosed the helm, hois'd the mainsail to wind, and made to shore.</p> <p>41 . . . they ran the ship aground, where the forecastle stuck fast and would not give, but her stern was shattered by the waves.</p> | <p>. . . . we had a hard gale at 14 northeast.</p> <p>. . . that we could not bear up 15 against the wind, but were forced to lye a-try, <i>i. e.</i>, to drive under a rief mainsail . . .</p> <p>And when they had weigh'd, or 40 purchased their anchors, they committed themselves unto the sea, and cast off their rudder ropes, and set the mainsail, and made towards the shore.</p> <p>. . . they ran the ship aground, 41 where her head struck, and would not give way, but her after part was staved in pieces by the force of the sea.</p> |
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*The New Testament of our Saviour Jesus Christ according to the ancient Latin Edition; with critical remarks upon the literal meaning in difficult Places.* From the French of Father Simon. By William Webster, London, 1730, 4to. The translation is made from the Vulgate (Sixtine and Clementine editions), with the variations from the Greek given in the margin. Prefaces to the several books, as well as copious foot-notes containing the collations of ancient MSS., versions, and the Fathers, are said by the authors of the *Acts of the Learned*, Leipzig, 1704, to be

exceedingly valuable. I have not been able to examine a copy of the original French and the English translation.

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*Mr. Whiston's Primitive New Testament*, Stamford and London, 1745, 8vo. In four parts, Matthew--Revelation. In this curious edition the four Gospels and Acts are translated from the (Greek) Codex Bezae in the Public Library of the University of Cambridge, the imperfections of that MS. being supplied from the Vulgar Latin; the Epp. of St. Paul, from the Clermont (Greek) MS. in the Royal Library at Paris, the *Latin* portion of said MS. being the Old Italic version; the Catholic Epistles and Revelation, from the Codex Alexandrinus. The order of the Gospels is: Matthew, John, Luke, Mark; and that of the Epistles: Ephesians, Colossians, Philippians, etc. An interesting account of the Resurrection of Jesus Christ, exhibiting a synoptical arrangement, including passages from the Apostolical Constitutions, is followed by prophetic passages, and observations. A separate title page preceding that before the xiv epistles of St. Paul, runs: *Mr. Whiston's Primitive New Testament. Part V. Containing the Epistle of the Corinthians to Paul, and his Answer; preserved by the Armenians. The Epistle of Timothy to Diognetus, and the Homily, with the two Epistles of Clement to the Corinthians. Part VI. Containing the Constitutions of the Apostles, in VIII. Books. Part VII. Containing the Catholic Epistle of Barnabas, with the Shepherd of Hermas in III. Books. Part VIII. Containing the X. Epistles of Ignatius, the Epistle of Polycarp to the Philippians, Josephus's Homily concerning Hades, with the Martyrdom of Polycarp.* These ancient documents, however, are not in the copy I have used, and I have not seen them in Mr. Whiston's translation. The following are illustrative renderings.

Matth. vi. 9, who art in the heavens; 10, as in heaven so on earth, 11, the bread necessary for our sustenance; 13, from the evil one. John ii. 4, Woman, what is that to me and thee? Luke viii. 25, What a man is this? 27, And they went forth to land. And a man met him out of the city, who had daemons a long time. Mark viii. 33, for thou perceivest not the things that be of God . . . Acts xvii. 27, Especially that they should seek what the deity is, if haply they might feel after it, or find it, though it *be* not far . . . 1 Cor. xv. 29, Else what shall they do who are baptized for them; 49, let us also bear . . .; 51, we shall all arise again, but we shall not all be changed . . . 1 John v. 6, This is he that came by water and blood, and the Spirit, Jesus Christ; not by water only, but by water and blood, and the Spirit . . . 7, for 'here

are three that bear record. 8. The spirit, and the water, and the blood: and these three agree in one.

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*A New and Literal Translation of all the Books of the Old and New Testaments, with notes critical and explanatory.* By Antony Purver, London, 1764, 2 vols. folio. The author was a member of the Society of Friends; his scholarship was poor, and his judgment even more so, and his translation "has never been highly valued, and is much less literal and much less simple than the habits of the man, and those of the religious community to which he belonged, might authorize one to expect" (Dr. A. Clarke).

GEN. XLIII. 11-14.

11. Whereupon Israel their father says to them, if it be so now, do this; take of the applauded things of the country in your vehicles, and have down a present to the man; a little Balsam, and a little Honey, Spice and Myrrh, Nuts and Almonds.

12. Take also double money with you, even that which was brought back in the mouths of your bags, carry again with you: perhaps it was a mistake.

13. As likewise take your brother; and getting ready, return to the man.

14. And God Almighty give you compassion before him, that he may send with you your other brother, and Benjamin: and according as I am deprived of my children, I must be.

MARK XIV. 1-3.

1. Now there was the Passover, and unleavened bread, two days after: and the chief Priests and Scribes sought how they might take hold of him by deceit, and kill.

2. However they said, not at the Feast, lest at any time there should be a tumult of the people.

3. And he being in Bethany, in the house of Simon the leper, as he sate down, there came a woman who had an Alabaster-box of ointment, of costly liquid spikenard: which box she broke open, and poured *that* on his head.

Among his peculiar renderings may be instanced: Gen. i. 2, The spirit of God hovered *a top* of the waters; 3, Let there be light, *which then was accordingly*.

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*The New Testament: carefully collated with the Greek, and corrected, divided and pointed according to the various subjects treated of by the*

*inspired writers*, etc., by Richard Wynne, A. M., London, 1764, 2 vols., 8vo.

## SPECIMENS TAKEN AT RANDOM.

Matth. v. 22, . . . obnoxious to the judgment, . . . obnoxious to the council; . . . obnoxious to hell-fire; 28, But I say to you that whosoever looketh upon a wife *so as* to lust after her; xxii. 36, Thou Teacher, which is the great. . . . Mark xii. 34, And no man after that presumed to ask . . . Luke v. 10, . . . from henceforth thou shalt captivate men. John ix. 3, . . . works of God might be displayed in him; xiv. 16, . . . I will entreat the Father; 26, . . . the Comforter—the Holy Spirit, . . . ; He will . . . and remind you of all that . . . Rom. viii. 33, who shall lodge any accusation against . . . 1 Cor. xiii. 13, For now we see in an ambiguous manner, as by means of a mirror . . . ; xvi. 15, 16, . . . and to have addicted themselves to the ministry . . . and to every one who co-operateth with us, as a fellow-laborer.

The version bears evidence of careful scholarship on every page, and the author states in the Preface that he had endeavoured “to steer in a just medium between a servile literal translation, and a paraphrastic loose version; between low, obsolete, and obscure language, and a modern enervated stile.” The Notes are well taken, many being drawn from Doddridge’s *Family Expositor*.

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*A New Translation of the New Testament of our Lord and Saviour Jesus Christ.* Extracted from the Paraphrase of the late Philip Doddridge, D.D., etc., London, 1765, 2 vols., 12mo. This edition is on the paragraph plan, and follows generally the arrangement of Bengel. A mark in the margin denotes the beginning of a new chapter, and every fifth verse is numbered for the sake of reference. Supplied matter is placed between two inverted commas. —A few specimens of the translation, taken at random, are here presented.

Matth. i. 25, . . . brought forth her son, the first born; ii. 10, they rejoiced with a joy ‘which was’ exceeding great. Mark xii. 14, 15, Is it lawful to pay tribute to Cæsar, or not? Shall we give or shall we not give? 1 Cor. iv. 1–4, Let a man so account of us, as of the servants of Christ, . . . As for what remains, it is demanded in stewards, that a man be found faithful. For it is with me the smallest thing that can be, that I should be judged by you, or by any man’s judgment. Nor do I judge myself, for I am not conscious to myself of anything, yet I am not hereby justified, but he that . . . Rev. xi. 3–5, And I will give to my two witnesses ‘commission,’ and they shall prophesy a thousand, two

hundred, 'and' sixty days, clothed in sackcloth. These are the two olive trees, and the lamps, who stand before the God of the earth. And if any one will injure them, fire shall come out of their mouth, and devour their enemies, and if one will injure them so must he be put to death.

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*A Liberal Translation of the New Testament; Being an attempt to translate the Sacred Writings with the same freedom, spirit, and elegance, with which other English Translations from the Greek Classics have lately been executed.* By Edward Harwood, D.D., London, 1768, 2 vols., 8vo. It is a verbose and inflated production, utterly tasteless, rather a paraphrase than a translation, and "more the New Testament of Dr. Harwood than of the Apostles," Orme, *Bibl. Bib.* The examples are taken from Condit, *Hist. of the English Bible*, pp. 395, 396.

Mark v. 39, 40, When he came into the room he said to them—Why do you indulge all these excesses of sorrow and mourning?—the young lady is not dead—she is only sunk into a profound sleep. For these words, the mourners could not forbear expressing by their looks, the contemptible opinion they had of him as a prophet.—xii. 32, The clergyman said—You have given him the only right and proper answer. Luke xi. 40, Absurd and preposterous conduct! Did not the great Being, who made the external, create the internal intellectual powers—and will he not be more solicitous for the purity of the mind, than for the showy elegance of the body? xii. 19, . . . I will then say to my soul—Happy soul! Distinguished is thy felicity! . . . Come indulge thy soft envied repose—feast on the most delicious viands—taste the most exquisite liquors—and traverse a circle of every amusement and joy. 1 Cor. xv. 51, . . . We shall not pay the common debt of nature, but by a soft transition.

Of Bibles designed to evade the patent may be instanced the editions of J. W. Pasham, London, 1776, and Parson's Diamond Bible, Bristol, 1803, both in 32mo. with notes. The space between the text and the notes is sufficiently great to admit of the latter being cut off in binding without destroying the symmetry of the page.

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*New Translation of Isaiah*, etc., by Robert Lowth, D.D., London, 1778, 8vo. "Bp. Lowth not only corrected in many places the common Hebrew text on the authority of manuscripts, but sometimes introduced emendations from mere conjecture. Yet even Lowth has been supposed to have taken this liberty too often, especially by Professor Köcher, of Bern." Bp. Marsh, *Div. Lects.*, Camb., 1810, Lect. xii. 130, 131, and note.



## ISAIAH LIII. 1-5.

1. Who hath believed our report; And to whom hath the arm of Jehovah been manifested?

2. For he groweth up in their sight like a tender sucker; And like a root from a thirsty soil; He hath no form, nor any beauty, that we should regard him; Nor is his countenance such that we should desire him.

3. Despised, nor accounted in the number of men; A man of sorrows, and acquainted with grief; As one that hideth his face from us; He was despised, and we esteemed him not.

4. Surely our infirmities he hath borne; and our sorrows, he hath carried them: Yet we thought him judicially stricken; smitten of God and afflicted.

5. But he was wounded for our transgressions; Was smitten for our iniquities: The chastisement, by which our peace is effected, was laid upon him: And by his bruises we are healed.

## ISAIAH LXII. 8, 9.

8. For he said; Surely they are my people, children that will not prove false: And he became their saviour in all their distress.

9. It was not an envoy, nor an angel of his presence, that saved them: Through his love and his indulgence, he himself redeemed them; And he took them up, and he bare them all the days of old.

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The title of the *first* edition of the Bible printed in America is as follows: *The Holy Bible, containing the Old and New Testaments: Newly translated out of the Original Tongues; and with the former Translations Diligently compared and revised*, Philadelphia: Printed and Sold by R. Aitken, at Pope's Head, Three Doors above the Coffee House, in Market Street, MDCCLXXXII., 12mo.

For full, though not complete particulars relating to this subject, consult: E. B. O'Callaghan, *A list of editions of the Holy Scriptures and Parts thereof, printed in America previous to 1860; with introduction and bibliographical notes*, Albany, 1861, 4to. Isaiah Thomas, L.L.D., *The History of Printing in America*, etc., Albany, 1874, 2 vols., 8vo.

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*Jeremiah and Lamentations, A new Translation*, etc., by Benjamin Blayney, B.D., Oxford, 1784, 4to.; 3d ed., London, 1836, 8vo. This is an able translation, as is evident from the subjoined brief specimens with the original spelling and punctuation, etc.

## JEREMIAH V.

1. Run ye to and fro through the streets of Jerusalem,  
And see now and know, and seek in her broad places;  
If ye can find a single man,  
If there be one that doeth justice,  
That seeketh truth; that I may pardon her.
2. But though they say, As Jehovah liveth,  
Surely they will swear falsely . . . .
8. They were libidinous as stallion horses, . . . .
26. For among my people are found wicked men,  
Who lie on the watch like the covering of fowlers; . . .
30. An astonishing and horrible thing hath been wrought in the land.
31. The prophets have prophesied falsely;  
And the priests have concurred with them;  
And my people have liked it should be so;  
And what will ye do in regard to the consequences thereof?

*The Four Gospels, Translated from the Greek, etc., by George Campbell, D.D., London, 1790, 2 vols., 4to.*

*Translation of the New Testament, by Gilbert Wakefield, London, 1791, improved, 1795, 2 vols., 8vo.* "This translation generally preserves the vernacular idiom of the language, but is never to be depended on where the peculiar doctrines or Christianity are concerned," Orme, *Bibl. Bib.*, 455. "He was as violent against Greek accents as he was against the Trinity, and anathematized the final V as strongly as Episcopacy," *Brit. Crit.*, xxvi. "Stiff in opinion, always in the wrong," Dryden. *Zimri*. From Am. reprint of 2d London ed., Cambridge, 1820, 8vo.:

## JOHN I. 1-5.

1. In the beginning was Wisdom, and Wisdom was with God, and Wisdom was God.
2. The same was in the beginning with God.
3. All things were made by it, and without it was nothing made.
4. What was made had life in it; and this light was the light of men:
5. And this light shineth in darkness, and the darkness hindered it not.

## ROM. IX. 5.

. . . whose were the fathers, and of whom was Christ according to the flesh; who is, as God, over all, blessed for evermore! Amen.

## I TIM. III. 16.

And confessedly great is this mystery of godliness, which was manifestec in the flesh, vindicated by the Spirit, seen by messengers, proclaimed among Gentiles, believed on in *the* world, taken up with glory.

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*An Attempt toward revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, etc.* By archbishop Newcome, Dublin, printed 1796, though not published until 1809, 2 vols., 8vo.

## MATTH. VI. 9-13.

Our Father, that art in heaven, sanctified be thy name. Thy kingdom come. Thy will be done on earth, as *it is* in heaven. Give us this day the food sufficient for us. And forgive us our trespasses,<sup>1</sup> as we also forgive those who trespass against us.<sup>2</sup> And bring us not into temptation, but preserve us from evil.<sup>3</sup>

<sup>1</sup> Gr. *debts*.

<sup>2</sup> Gr. *our debtors*.

<sup>3</sup> Or, the Evil one.

## JOHN I. 1-5.

1. The Word was in the beginning, and the Word was with God, and the Word was God.

2. This *Word* was in the beginning with God.

3. All things were made by <sup>1</sup> him, and without him was not any thing made that was made.

4. In him was life; and the life was the light of men.

5. And the light shone<sup>2</sup> in darkness; and the darkness overspread it not.<sup>3</sup>

<sup>1</sup> Or, *through*. <sup>2</sup> Gr. *shineth*. <sup>3</sup> Or, came not upon it. 10, 35, Or, *admitted it not*.

## I TIM. III. 16.

And, without controversy, the mystery of godliness is great.<sup>1</sup> God was manifested in the flesh, justified by the Spirit,<sup>2</sup> seen by angels, preached to the Gentiles, believed on in the world, taken up into<sup>3</sup> glory.

<sup>1</sup> Or. *And the mystery of the true worship is confessedly great*. <sup>2</sup> Or, *He who was manifested in the flesh, was justified*, etc. See MSS. <sup>3</sup> Or, *with*.

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*A Translation of the New Testament, attempted by Nathaniel Scarlett, assisted by Men of Piety and Literature, with Notes*, London, 1798, 8vo. "Executed in conformity with the tenets of the Universalists," Horne. "Neither literal nor a free version," Orme, *Bibl Bib.*, 384.

## MARK VI. 14-25.

14. *Historian*.—And King Herod after hearing of *him*, (for his name was spread abroad:) said,  
*Herod*.—John the Immerser is risen from the dead, and therefore these mighty powers operate in him.
15. *Hist*.—Others said,  
*A Person*.—It is Elijah.  
*Hist*.—But others said,  
*A Person*.—It is a prophet, or like one of the prophets.
16. *Hist*.—But Herod hearing it, said,  
*Herod*.—This is John, whom I beheaded: he is risen from the dead.
17. *Hist*.—For Herod himself having sent out, had apprehended John.  
 . . . . .
22. *Hist*.—The king said to the young woman,  
*Herod*.—Ask me whatever thou wilt, and I will give it thee.
23. *Hist*.—And he sware to her, *saying*,  
*Herod*.—Whatever thou wilt ask of me, I will give it thee, *even* to the half of my kingdom.
24. *Hist*.—And she going out, said to her mother,  
*Young Woman*.—What shall I ask?  
*Mother*.—The head of John the Immerser.
25. *Hist*.—And returning in immediately in haste to the king, she asked, saying,  
*Young Woman*.—I desire that thou wouldst give me presently in a bowl the head of John the Immerser.

## REV. XIX. 1-5.

1. *John*.—And after these *things*, I heard a loud voice of a great multitude in heaven saying,
2. *Great Multitude*.—Hallelujah! Let restoration and glory, and honour, and power be *ascribed* to our God. Because his judgments are just and right; for he hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of his servants at her hand.
3. *John*.—And they said a second time,  
*Great Multitude*.—Hallelujah!
4. *John*.—And her smoke ascendeth up to the ages of ages. And the four and twenty elders, and the four animate beings fell down and worshipped God who sat on the throne, saying,  
*Elders and Animate Beings*.—Amen; hallelujah!

5. *John*.—And a voice proceeded from the throne, saying,  
*Voice*.—Praise our God, all ye his servants, and ye that fear him  
 both small and great, etc.

ROM. VI. 23.

For death *is* the wages of sin: but aconian life *is* the free gift of God,  
 through Jesus Christ our Lord.

I COR. XV. 36, 37.

Unthinking *man!* What thou sowest, thou sowest not the body  
 which shall be *produced*, but a naked grain, perhaps of wheat, or of any  
 other *corn*: but God giveth it a body as it hath pleased him, and to each  
 of the seeds its proper body.

HEB. X. 19.

Therefore, brethren, having free admission into the interior part of the  
 holy places by the blood of Jesus.

GALAT. III. 27.

For as many of you as have been immersed into Christ have put on  
 Christ.

ROM. VI. 3, 4.

Are ye ignorant, that so many of us as have been immersed into Jesus  
 Christ have been immersed into his death? Therefore we are buried  
 with him through immersion into death; . . .

HEB. I. 9.

. . . hath anointed thee with the oil of gladness above thy associates.

I COR. XIII. 12.

For hitherto we see obscurely *as* through a mirror.

*A Revised Translation and Interpretation of the Sacred Scriptures  
 after the Eastern manner*, etc. By David Macrae, Glasgow, 1799, 8vo.  
 "This is a curious rather than a valuable book. The author's zeal for a  
 new translation was greater than his capacity and his learning. His in-  
 terpretation is mixed up with his version, and both together sometimes  
 make a very curious medley," Orme, *Bibl. Bib.*

Eccles. xii. 6, Before the silver cord (*the marrow of the backbone with  
 its roots and branches*) be contracted: or the golden vial (*the brain's mem-  
 branes*) be cracked; or the pitcher be broken at the fountain, (*the cavi-  
 ties and conveyers of the blood from the heart*), or the wheel be broken  
 at the cistern, (*the returners of it from the lungs, liver, head, hands,  
 and feet*); the double, yea, quadruple circulation (*galgal and ruts*) being  
*ruined*, be interrupted and cease (3 Kings iv. 35).

John xiii. 31, Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, (*destroying the works of the devil*), and God is (*thereby*) glorified in him. If God be glorified in him, God will also glorify him with himself, (by making him sit at his right hand), and shall . . . \*

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*A New Testament; or, The New Covenant according to Luke, Paul, and John.* Published in conformity to the plan of the late Rev. Edward Evanson, A.M., London, 1807, 8vo. [The Authentic portions of the New Testament are according to this author: Luke i. 1-4; iii. 1-20; iv. 14-44; v. to end.] In his opinion the Gospels ascribed to Matthew, Mark, and John; the Epistles addressed to the Romans, Eph., Col., and the Heb., those said to have been written by James, Peter, John, and Jude, and in the Book of Rev., the epp. to the seven churches of Asia, are all manifest forgeries, possessing no claim whatever to the title of genuine writings. From what remains he further excludes Luke i. 5-ii. 52; the account of the baptism, temptation, and transfiguration of Jesus; the story of the herd of swine, the conversation respecting paradise, with the thief on the cross, and some passages in the Lord's prayer, also the passage in Acts recording the miracles of diseases and lunacies being cured by the handkerchiefs or apron's brought from Paul's body, etc. "He was a clergyman of the Church of England, who held also peculiar views on the resurrection, the Trinity, the Incarnation, the binding force of Sabbath observance, etc., all conflicting with the standards of his Church, but does not seem to have abandoned her communion. He was an able controversialist and is said to have been a firm believer in the divine mission of Christ," *Monthly Mag.*, xx. pp. 477-483. The greater part of the text and notes in this curious volume are taken from abp. Newcome's version. The text of the Lord's prayer reads thus: "Our Father, sanctified be thy name. Thy kingdom come. Give us day by day the food sufficient for us. And forgive us our sins; for we also forgive every one who trespasseth against us. And bring us not into temptation."

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*The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testaments: Translated from the Greek.* By Charles Thomson,† Late Secretary to the Congress of the United States. Philadelphia, 1808, 4 vols., 8vo.

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\* The first example is taken from Horne, ii. app. p. 112; the second from Eadie, ii. p. 359.

† Horne (*Bibl. Bib.*, 135) says that the version is "very respectably executed," and Orme (*Bibl. Bib.* 1824, 429) considers it "creditable to America, and to the learned

## DEUT. XXXII. 2.

Let my doctrine be expected like rain, and my works distil as the dew; Like gentle rain on the tender herb, and like a heavy shower upon the grass.

## JOB XIX. 25-27.

For I know that he is eternal, who is about to dissolve me on earth, to raise again this skin of mine which draweth up these things. For from the Lord those things have been done to me, of which I alone am conscious—which mine eyes have seen and no other; and which have all been done to me in my bosom.

## ISAIAH XII. 1, 2.

And on that day thou wilt say, I bless thee, O Lord; because, though thou wast angry with me, thou hast turned away thy wrath and pitied me. Behold! my God is my Saviour, I will trust in him, and not be afraid. Because the Lord is my glory and my praise; and has become unto me salvation; therefore draw ye water with gladness from the wells of thanksgiving.

## JOHN I. 6-12.

There was a man sent from God: his name was John. This man came as a witness to bear witness concerning this light, that by means of him all might believe. He was not the light but was to bear witness concerning the light. The light (the true light which enlighteneth every

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author." From what I have seen, I am inclined to regard it rather interpretative than faithful, as the foregoing examples will show. Job xix. is absolutely startling, especially the clause "this skin of mine which draweth up these things," which may be compared with Jager's rendering (Paris ed., 1844, 4to), "*cutem meam quæ perpetitur hæc*." Thomson was a Friend, and the copy of the Septuagint referred to in the note, is preserved in the Philadelphia Library. "He told me that he was first induced to study Greek from having bought a part of the Septuagint at an auction in this city (Philadelphia). He had bought it for a mere trifle, and without knowing what it was, save that the crier said it was outlandish letters. When he had mastered it enough to understand it, his anxiety became great to see the whole; but he could find no copy. Strange to tell, in the interval of two years, passing the same store, and chancing to look in, he then saw the remainder actually crying off for a few pence, and he bought it. I used to tell him that the translation which he afterwards made should have had these facts set at the front of the work as a preface; for that great work, the first of the kind in the English language, strangely enough, was ushered into the world without any preface," Watson's *Annals of Philadelphia*, 1850, i. 568.

I understand that part of Thomson's Manuscript is in the Library of the American Bible Society. Neither Watson nor O'Callaghan seem to have known that the Septuagint from the Vatican version had been translated into English by Sir L. C. Brenton, Bt., Lond., 1844, 2 vols., 8vo.

man) coming into the world, was in the world, and the world was made by him, and the world knew him not. He came to his own peculiar territories, and his own peculiar people did not receive him. But to as many as received him he granted the privilege of becoming children of God, even to them who believe in his name.

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*The New Testament, in an Improved Version, upon the basis of archbishop Newcome's New Translation with a Corrected Text, and Notes Critical and Explanatory, etc.*, London, 1808. Boston, reprint, 1809, 8vo. "This version is avowedly made to support the modern Socinian scheme: for though archbishop Newcome's name is specified in the title page, as a kind of model, his authority is disregarded whenever it militates against the creed of the anonymous editors," Horne. The Introduction and most of the notes were written by Rev. Thomas Belsham.

JOHN I. 1-5.

1. The Word was in the beginning, and the Word was with God, and the word was a god.
2. This *Word* was in the beginning with God.
3. All things were done by him; and without him was not anything done that hath been done.
4. By him was life, and the life was the light of men.
5. And the light shone in darkness and the darkness overspread it not.

ROM. IX. 5,

. . . whose *are* the fathers, and of whom, by natural descent Christ *came*. God, who is over all, be blessed for ever.

I TIM. III. 16.

And, without controversy, the mystery of godliness is great: He who was manifested in the flesh was justified by the Spirit, seen by messengers, preached to the Gentiles, believed on in the world, received in glory.

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*The New Testament, translated from the Greek; and the Four Gospels arranged in Harmony, where the parts of each are introduced according to the natural Order of the Narrative, and the exact Order of Time. With some preliminary Observations, and Notes critical and explanatory.* By William Thompson, A.M., Kilmarnock, 1816, 3 vols. 8vo. "In this version, 'studiously made as literal as possible,' the English idiom is continually sacrificed to the Greek, and grammatical propriety is often violated; and the desire to render the translation very faith-



ful and very clear, has often made it obscure and incorrect. He never departs from the received text in a single instance; so that for him, Mill, and Wetstein, and Griesbach have all laboured in vain," Orme.

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*The Holy Bible, newly translated from the original Hebrew, with Notes critical and explanatory*, by John Bellamy, London, 1818-21, 4to. [The arrogant claims of the author, and his extravagancies of interpretation have been exposed in the *Quarterly Review*, vols. xix. and xxiii.]

GEN. II. 21-24.

"Then he brought one to his side, whose flesh he had enclosed in her place. Then Jehovah God built the substance of the other, which he took for the man, even a woman; and he brought her to the man. And the man said: Thus this time, bone after my bone; also flesh after my flesh; for this he shall call woman, because she was received by the man. Therefore a man will leave, even his father and his mother, for he will unite with his wife; and they shall be for one flesh."

The person who truly executed this version had the audacity to state in an address on the cover: "It may be necessary to inform the public that no translation has been made from the original Hebrew, since the 128th year of Christ. In the fourth century, Jerome made his Latin version from this Greek translation: from which came the Latin Vulgate, and from the Latin Vulgate all the European translations have been made, thereby perpetuating all the errors of the first translators."

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*The New Testament, translated from the Original Greek*, by G. Campbell, D.D., P. Doddridge, D.D., and J. MacKnight, D.D., Aberdeen, 1827, 12mo. In this translation the Gospels are by the first, Acts and Revelation by the second, and the Epistles by the last of those authors.

MATTHE. XXVIII. 57-60 [*Dr. Campbell*].

In the evening, a rich Arimathean named Joseph, who was himself a disciple of Jesus, went to Pilate and begged the body of Jesus. Pilate having given orders to deliver it to Joseph; he took the body, wrapped it in clean linen, and deposited it in his own monument, which he had newly caused to be hewn in the rock; and having rolled a great stone to the entrance, he went away.

I COR. IV. 1-4 [*Dr. MacKnight, compare with Doddridge's version, p. 417*].

So then let a man consider us as servants only of Christ and stewards of the mysteries of God. Now, it is required in stewards, that every one

be found faithful. Therefore, to me it is a very small matter that I be condemned by you, or by human judgment, because I do not condemn myself. For I am conscious to myself of no fault. However, I am not by this justified in your eyes, but he who condemneth me is the Lord.

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*The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament. Translated from the Original Greek, by George Campbell, James MacKnight, and Philip Doddridge, Doctors of the Church of Scotland. With Prefaces, etc. Bethany, Va., 1828.* The editor or publisher of this volume, *Alexander Campbell*, was originally a Presbyterian, united with the Baptists in 1812, but having been excluded from the fellowship of that communion on account of his peculiar views on baptismal regeneration, founded a religious sect called "Disciples of Christ," known as Campbellites. Dr. Doddridge was an Independent. In the Appendix to the fourth edition, 1860, Campbell says: "This edition . . . exhibits as we humbly conceive, a correct and perspicuous translation of the Sacred Writings of the New Institution, in a style so modernized, and yet so simple, exact, and faithful to the original, as to render it more intelligible than any version in our language." This is evident from the following samples (taken from Condit, *l.c.*, p. 413):

Matth. iii. 3, . . . The voice of one proclaiming in the wilderness, prepare a way for the Lord, make for him a straight passage . . . ; 7, . . . coming to him to receive immersion, said to them, Offspring of vipers, who has prompted you to flee from the impending vengeance? Produce then, the proper fruit of reformation . . . ; 11, I, indeed, immerse you in water, into reformation . . . whose shoes I am not worthy to carry. He will immerse you in the Holy Spirit, and in fire. v. 3, Happy the poor who repine not . . . ; 14, . . . A city situate on a mountain must be conspicuous . . . 21, You have heard that it was said to the ancients, "You shall not commit murder; for whosoever commits murder shall be obnoxious to the judges." But I say to you, Whosoever is angry with his brother unjustly, shall be obnoxious to the judges; whosoever shall call him fool, shall be obnoxious to the council, but whosoever shall call him miscreant, shall be obnoxious to hell-fire.

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*The New Testament with the text of the common translation arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, with various tables, etc. By James Nourse, New York, 1827, 8vo.; Boston and Philadelphia,*

1836. The paragraphs mostly follow those in Knapp's Greek Testament (Halle, 1797; 4th. ed., 1829), but occasionally those of Bengel (Tübingen, 1763).

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*The New Testament*, etc., Boston, 1831, 8vo. An edition in sections (from Reeve's edition of 1802) with only the book, chapter, and verse to which the first line belongs, at the top of each page; the punctuation follows Knapp.

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*The Holy Bible*, etc., *arranged in paragraphs and parallelisms, with philological and explanatory annotations.* By T. W. Coit, D.D., Cambridge and Boston, 1834.

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*A New and corrected Version of the New Testament; or, a minute revision, and professed translation of the Original Histories, Memoirs, Letters, Prophecies, and other productions of the Evangelists and Apostles; to which are subjoined, a few, generally brief, critical, explanatory, and practical notes.* By Rodolphus Dickinson, a Presbyter of the Protestant Episcopal Church in the United States; and Rector of St. Paul's Parish, District of Pendleton, South Carolina. Boston, 1833. 8vo. A single sentence from the Preface of this painfully ludicrous performance is sufficient: "I have also disclaimed the obsequious and servile predicament, of floating at random, in the wake of others. The original has been my compass, the commentaries my explanatory chart; and the principles of the highest authorities, my general guide." These are fearfully miscellaneous, but the original notes and reflections of the author are worse. The volume discards any and every division of chapter and verse, and the head line of the left page reads in succession: "Apostolic Productions," "The History by Matthew," "Apostolical and Ecclesiastical Transactions," "The Letter of John to an eminent Christian Woman," "The Letter of John to a distinguished Christian Man"; these are samples of the titles of the several books, and the following specimens of the translation:

Luke i. 31, And behold, you shall be in a state of gestation; 41, When Elizabeth heard the salutation of Mary, the embryo was joyfully agitated . . . ; 42, Blessed are you among women! and blessed is your incipient offspring! Acts i. 18, . . . falling prostrate, a violent internal spasm ensued, and all his viscera were emitted; xxvi. 24, Festus declared with a loud voice: Paul, you are insane! Multiplied research drives you to distraction.

*The Holy Bible, containing the Old and New Testaments in the common version with amendments of the Language*, by Noah Webster, LL.D., New Haven, 1833. The principal alterations introduced are: "1. The substitution of words and phrases now in good use, for such as are wholly obsolete, or deemed below the dignity and solemnity of the subject, 2. The correction of errors in grammar. 3. The insertion of euphemisms, words and phrases which are not very offensive to delicacy, in the place of such as cannot, with propriety, be uttered in a promiscuous audience." The following are specimens:

Deut. xxxii. 36, and repent for his servants. Judg. x. 8, they harassed and oppressed. Psalm lxxi. 20, *Thou*, who hast shown me great and severe troubles, wilt revive me again. John x. 20, He hath a demon, and is insane. Matth. ii. 15, which was spoken from the Lord. Gen. xx. 18, For the Lord had made barren all the females of the house. John xi. 39, by this time his body is offensive. Eph. v. 3, lewdness and all uncleanness; 5, no lewd, nor unclean person. I Sam. ix. 14, Samuel came out meeting them. Luke xv. 27, Because he hath received him in health.

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*The Book of the New Covenant of our Lord and Saviour Jesus Christ: being a critical revision of the text and translation of the English Version of the New Testament, with the aid of the most ancient manuscripts, unknown to the age in which that version was last put forth by authority.* By Granville Penn. London, 1836, 3 vols., 8vo. (vols. 2 and 3 contain annotations. See Horne, Pt. ii. chap. v. sect. iii. § 6, No. 53). The following are specimens of his version:

St. Matt. v. 6, Blessed are the beggars in spirit; vi. 1, Take heed not to do your *works* for justification before men . . . ; xxi. 24, . . . John came to you in the way of justification . . . ; 25, and dug a wine-vat . . . ; xxvii. 63, . . . the last deceit. Rom. i. 17, . . . the justification of God by faith, is revealed for faith. Heb. v. 2, who is able to bear gently with the ignorant and erring . . . ; ix. 16, 17, for, where a covenant *is* made, the death of the interposed *sacrifice* must of necessity be endured: for, a covenant *is* confirmed *only* over lifeless *bodies*; since it hath no force while the interposed *sacrifice* is living.

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*The Book of the Patriarch Job, translated from the Original Hebrew, as nearly as possible in the terms and style of the Authorized English Version*, etc., by Samuel Lee, D.D. London, 1837. This version, though able and scholarly, falls short of the strength and simplicity

of the Authorized Version, and while the renderings are sometimes uncommonly telling, the presence of too much italicized matter will prevent their adoption. The subjoined examples are adduced in support of this criticism.

Ch. iii. 1, reviled his day . . . ; 5, let the blackest *terrors* of day affright it; 17-19, There the wicked cease *from* troubling; and there the wearied mightily rest. The prisoners sweetly repose together: they hear not the voice of the exactor. Small and great is there, and the slave is free from his lord; xix. 25, But I know . . . stand hereafter upon . . . ; 26, and *that* after this my skin shall have been pierced through, still . . . ; 27, that I shall see . . . behold *Him*, and not a stranger, *when* my reins shall have been . . . ; xx. 26, The aggregate of darkness is reserved for his treasures; an unblown fire shall devour him: in his tent shall his survivor be broken; xxiv. 14, with the light *the* murderer ariseth, he slayeth the poor . . . he is therefore as a thief; 15, . . . observeth the twilight . . . : so he layeth a covering *over men's* faces; 16, . . . he diggeth into . . . had sealed; 17, For to them is the dawn altogether *as . . . : as* when *one* beholdeth the terrors . . . ; 18, Swift is he upon the face of *the* waters, . . . portion of them *who are* in the land worthless: no one turneth *his face* towards *his* vineyards; 19, . . . *unsparing as the* grave do they sin; 20, So shall mercy disregard him; his solaces *shall be the* worm.

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*A Translation of the Gospels, with Notes.* By Andrews Norton. Boston, 1855, 2 vols., 8vo.

MATTH. VI. 22, 23.

The eye is the lamp of the body: so that if your eye be clear, your whole body will be enlightened; but if your eye be disordered, your whole body will be in darkness.

JOHN I. 14-16.

And the Logos became a man, and dwelt among us, full of favor and truth; and we beheld his glory, such as an only son receives from a father. John bore testimony concerning him, and proclaimed, This is he of whom I said, He who was to come after me has gone before me, for he was my superior. . . . Of his inexhaustible store we all have received, even favor upon favor.

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*The New Testament*, etc., by Leicester Ambrose Sawyer. Boston, 1858,\* 12mo. The author says in the Preface that his version is "a

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\* Vol. i. of the translation of the Old Testament (Prophet.) was published in 1860, Daniel, with apocr. additions, 1864.

strict literal rendering. It neither adds nor takes away; but aims to express the original with the utmost clearness, and force, and with the utmost precision. It adopts, however, except in the prayers, a thoroughly modern style, and makes freely whatever changes are necessary for this purpose." He also has a new division of chapters and verses which he believes "to be great improvements on those in common use." This superiority may be illustrated by the following examples:

Matth. vi. 11, Give us to-day our essential bread. Luke xv. 16, And he desired to fill his stomach with the carol pods which the swine eat; 21, Father, I have sinned to Heaven, and before you. John i. 13, who are born not of superior blood, nor of a will of the flesh, nor of a will of man, but of God. 2 Tim. i. 14, Guard the good trust, through the Holy Spirit which dwells in us. 1 Pet. iii. 15, and sanctify the anointed Lord in your hearts. Heb. x. 34, For you sympathized with those in bonds, and received with joy the plunder of your property . . .

*The Holy Scriptures of the Old Covenant in a Revised Translation*, by the late Rev. Charles Wellbeloved, Rev. George Vance Smith, B.A., Rev. John Scott Porter. London, 1859, 3 vols., 8vo.

GEN. VI. 3.

And Jehovah said, My spirit shall not be always judging men on account of their transgressions: they are flesh, and their days shall be a hundred years.

PS. CX. 3, 4.

Thy people shall be most willing in the day of thine army, in the holy mountain; || More than *the dew* from the womb of the morning shall be the dew of thy youth. || Jehovah hath sworn, and he will not repent, || Thou shalt be a priest for ever || according to the order of Melchizedek.

ISA. LIII. 2, 3.

He *had* no form nor comeliness, that we should look at him, And no *beauty of visage* that we should delight in him; Despised and forsaken of men, . . . And as one who hideth his face from us . . .

The editors do not employ italics when in their judgment they are unnecessary; *e. g.*, Gen. iv. 8, Let us go into the field. Ex. xx. 2-6, I am Jehovah thy God, who brought thee . . . not have other gods before me . . . for thyself a graven . . . nor any likeness of what is in heaven above, or what is . . . or what is . . . nor shalt thou . . . ; for I Jehovah thy God am . . . to the third or . . . , and showing mercy to the thousandth . . . ; but use them, where the term used in the original in their

judgment renders them necessary; *e. g.*, Josh. xi. 2, and in the plain of *Jordan* south of Chinneroth; as against “and of the plains south of Chinneroth” of the A. V.; the Hebrew word to be expressed in English being *Arabah*. The application of this principle to Job xix. 25–27, gives us the following rendering: For I know that my Avenger liveth, || And that at length he will rise up over the dust. || And after my skin hath been thus torn, || And without my flesh, I shall see God; || Whom I shall behold on my side, || And mine eyes shall see, but not estranged *from me*.

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*The Gospel according to St. John*, London, 1857. *The Epistle of St. Paul to the Romans*, lb., 1858. . . . *to the Corinthians*, lb., 1858, by Five \* Clergymen. *The Epistles of St. Paul to the Galatians, Ephesians, Philippians, and Colossians*, etc., by Four \* Clergymen, lb., 1861., 8vo.

John xi. 11, . . . our friend Lazarus is fallen asleep . . . ; 13, . . . if he is fallen asleep he will recover . . . ; 33, . . . was greatly moved in his spirit, and troubled himself; xiii. 10, . . . He that hath been bathed hath no need save to wash . . . ; xv. 5, . . . the same beareth much fruit; because apart from me ye can do nothing; xix. 11, Thou wouldest have no power against me except it were given thee from above; Gal. v. 1, In liberty Christ hath made us free. Stand fast, therefore, and be not entangled again in a yoke of bondage . . . ; Eph. iv. 12, 13, . . . for the building up of the body of Christ: till we all attain unto the unity of the faith . . . unto the fullgrown man . . . ; Col. ii. 8, Beware lest there shall be any man that despoileth you through his philosophy and vain deceit, according to the tradition of men, according to the principles of the world, and not according to Christ.

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*A literal Translation of the New Testament of our Lord and Saviour Jesus Christ, on definite rules of translation, from the text of the Vatican Manuscript.* By Hermann Heinfelder, London, 1863, 4to.

A passage taken at random is just as good as any other to show the reader the peculiarities of this translation, which professes uniformly to follow the received text, Donnegan's Lexicon, and Valpy's Greek and English Grammar.

#### JOHN XIX. 8–12.

8, Then when the Pilate heard this the saying more *i e added to the others*, he was afraid, 9, so he went into the judgment hall again, and

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\* See Westminster Revision, Literature on Revision, Nos. 26–28. Dr. Barrow took no part in the last named volume.

says to the *human form* of Jesus, whence art thou. But the Jesus gave not an answer to him. 10, Then the Pilate says unto him, speakest thou not to me, hast thou not known, that I have power to have released thee, and I have power to have crucified thee. 11, Jesus answered him, thou wast not having power, against me, at all, except it was existing having been given to thee anew, on account of this, he that delivered me to thee, has greater sin, 12, on account of this, the Pilate was seeking to have released him. But the Jews cried out, saying, probably shouldst thou have released this *man*, thou a friend of the Cesar's *referred to* art not, every one, the king making *i e claiming* himself to be, speaketh against the Cesar.

This translation seems to be the prototype of that executed by Miss Julia E. Smith.

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*A Critical English New Testament, presenting at one view the Authorized Version and the results of the criticism of the Original Text.* 8vo., London, Bagsters', 1871.

ST. JOHN XIV. 4, 5.

4, And whither I go [ye know, and] the way ye know. 5, Thomas saith unto him, Lord, we know not whither thou goest: and how [can: *do*] we know the way?

Notes: 4, *And*, Rec.; omitted by Tisch., T. S. Green, Alford, Treg.—*ye know*, Rec.; omitted by the same.—5, *Can we know the way*, Rec.; *know the way*, Lach., Tisch., T. S. Green, Alford, Treg., B. C. a.

I COR. III. 4.

3, . . . for whereas there is among you envying and strife, [and divisions] are ye not carnal and walk as men? 4, For while one saith, I am of Paul; and another, I am of Apollos; are ye not [carnal: *men*]?

Notes: 3, *And divisions*, Rec.; om. by Lach., Tisch., Green, Alf., Tregell.; *Sin*, A, B. C., etc., Vulg., Copt., Æth., Armen.—4, *carnal*, Rec. *men*, Lachm., Tisch., Green, Alf., Treg.; *Sin*, A. B. C. D. E. F. G., etc., Vulg., Copt., Æth., Armen.

[The English text although professing to be that of the A. V. does not conform to it in punctuation and the use of italics; in that version I Cor. iii. 4, *I am*, before Apollos, is in italics].

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*The New Testament, etc. The Common Version, corrected by the final Committee of the American Bible Union, New York, 1864; Second Revision, New York and London, 1873.*



The translation, like almost all modern versions, follows an uncertain Greek text, and reflects scholarship of the highest order; its leading characteristic of uniformly rendering the Greek verb βαπτίζειν, *to immerse*, is fatal to its general introduction. The only exception is their rendering of:

Mark x. 38, 39, Are ye able to drink the cup that I drink, or to endure the immersion which I endure? . . . Ye shall indeed drink, . . . and endure the immersion which I endure?

Matth. iii. 1, In those days comes John the Immerser . . . ; x. 9, 10, Provide not gold, nor silver, nor brass in your girdles; nor bag for the journey, nor two coats, nor sandals, nor staff; for the laborer is worthy of his living; xi. 23, And thou Capernaum, that was exalted to heaven, shalt go down to the underworld. Luke viii. 29, . . . For of a long time it had seized him, and he was bound, being secured with chains and fetters; and bursting the bands, he was driven by the devil into the deserts. Acts xiii. 43, And when the congregation was broken up, many of the Jews and of the proselyte worshippers followed Paul . . . ; I Cor. viii. 1, 2, Knowledge puffs up, but love edifies. If any one thinks that he knows anything, he has known nothing yet as he ought to know. Heb. vii. 2, . . . to whom also Abraham apportioned a tenth of all; 3, . . . without table of descent, . . . but likened to the Son of God, remains a priest continually. Rev. xvi. 1, And I heard a loud voice . . . : Go, and pour out the seven cups of the wrath of God into the earth.

The Revision of the Old Testament has not yet been completed, but revised versions of the following books have been published; Genesis, 1868; Psalms, 1869; Proverbs, 1872; Joshua, Judges, and Ruth, 1878. Subjoined is an example:

#### PROVERBS III.

1. My son, forget not my law, || and let thy heart keep my commands.

2. For length of days, and years of life, || and peace, shall they add to thee.

3. Kindness and truth let them not leave thee: || bind them on thy neck; || write them on the tablet of thy heart.

4. So shalt thou find favor, and good understanding, || in the eyes of God and man.

13. Happy the man who finds wisdom, || and the man who obtains understanding.

14. For her gain is better than the gain of silver || and her increase than gold.

15. More precious is she than pearls; \* || and all thy delights can not compare with her.

19. Jehovah by wisdom founded the earth; || established the heavens by understanding.

20. By his knowledge the deeps were broken open; † || and vapors distil the dew.

34. Though he mocks at those who mock || yet gives he favor to the lowly.

35. The wise shall inherit honor; || but fools he exalts to shame. ‡

*The New Testament, etc., Newly compared with the original Greek, and revised.* By Henry Alford, D.D. London, 1869. This work is to a certain extent the continuation of the labors of the "Five Clergymen," he having been one of their number, and an attempt to present a version more nearly approaching the original text than the Authorized Version.

MATTH. xv. 5-9.

5. But ye say, whosoever shall say to his father or his mother, That from which thou mightest have been profited by me is an offering to God; he shall be exempted from honouring his father or his mother.

6. And ye have made the law of God of none effect for the sake of your tradition.

7. Ye hypocrites. well did Isaiah prophecy of you, saying,

8. This people honoureth me with their lips; but their heart is far distant from me.

9. But in vain do they worship me, teaching for doctrines the commandments of men.

LUKE XI. 42-46.

42. But woe unto you Pharisees! because ye tithe mint and rue and every herb, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! because ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, because ye are as graves which appear not, and the men that walk over them are not aware of them.

\* Corals.

† The deeps broke forth.

‡ But fools bear away shame, *or*, but shame lifts fools on high.

45. But one of the lawyers answered, and saith unto him, Master, thus saying thou reproachest us also.

46. But he said, Woe unto you also, ye lawyers! because ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

HEB. XI. 3.

By faith we understand that the worlds were framed by the word of God, so that that which is seen was not made of things which do appear.

I PET. II. 5.

Be ye also, as living stones, built up a spiritual house, for an holy priesthood, to offer up spiritual sacrifices acceptable to God, through Jesus Christ.

REV. IV. 6.

. . . And in the midst of the throne, and round about the throne, four beings full of eyes before and behind . . .

*The New Testament, translated from the Greek of Tischendorf* by George R. Noyes, D.D. Boston, 1869. It cannot be regarded a successful version, being too free and paraphrastic, and marred by want of Greek scholarship; *c. g.*,

Col. iii. 15, over all these things put on the robe of love. Phil. iii. 20, The country of which we are citizens in heaven. John xiv. 19, But ye will behold me, because I live, and ye will live.

*The New Testament: the Authorized English Version; with Introduction, and various readings from the three most celebrated manuscripts of the original Greek Text.* By Constantine Tischendorf, Tauchnitz Edition, volume 1000. Leipzig, 1869, 16mo. The Introduction does not state from which edition of the Authorized Version this is a reprint; the MSS. referred to in the title are the Codex Sinaiticus, marked in the foot-notes S., the Codex Vaticanus, marked V., and the Codex Alexandrinus, marked A.; these letters accompanied by a \* denote readings of the respective codices altered by a later hand, although the original readings are given; where the numeral 2 is placed after the letters, the reading is an altered one. This edition is rather handy than valuable, and decidedly inferior to later editions of the New Testament noted below.

## S. MATTHEW XIV. 22-25.

22 † And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw.

. . . . .

22 S. And he constrained the disciples, V. And straightway he constr. his disciples; S into the ship. 23 S.\* *om.*, when he had sent the multitudes away. 24 V. was now many furlongs distant from the land. 25 S. V. he came. 26 S.\* but when they saw him, S.2 V. but when the disciples saw him

*The New Testament, translated from the Critical Text of von Tischendorf, etc., by Samuel Davidson, D.D. London, 1875. This is a very able translation of the 8th critical edition of Tischendorf's New Testament.*

## RANDOM SPECIMENS.

Matth vi. 13, . . . but deliver us from the evil one; 19, Treasure not up for yourselves treasures on the earth, where moth and rust consume; 22, The lamp of the body is the eye: if thine eye be sound, thy whole body will be full of light. Mark xi. 20, And passing by in the morning they saw the fig-tree withered from the roots. Luke xiv. 34, how often did I desire to gather thy children as a hen gathers her chickens under the wings, and ye desired not. John xiv. 26, . . . but the advocate, the Holy Spirit, whom . . . Rom. vi. 23, what fruit then had ye at that time? Things whereof ye are now ashamed; for the end of them is death . . .

*The New Testament, etc., a New Translation, on the basis of the Authorized Version, from a critically revised Greek Text, newly arranged in paragraphs, with analyses, copious references and illustrations from original authorities, new chronological and analytical harmony of the four Gospels, notes and dissertations. A contribution to Christian evidence. By John Brown McClellan, M.A. Vol. i., The four Gospels, with the Chronological and analytical harmony, London, 1875, 8vo. The merits and demerits of this very able and scholarly*

work may be seen in the subjoined extract. The notes and references are excellent, and display great judgment and erudition. The author very strenuously opposes the authority of the Sinaitic and Vatican MSS.

## ST. MATTH. XVI. 13-20.

13. And when Jesus was come to the parts of Cæsarea Philippi, he asked his disciples saying, Whom do men say that the Son of Man is? 14. And they said, Some say John the Baptist; and some, Elijah, others, Jeremiah, or one of the Prophets. 15. He saith unto them, But whom say ye that I am? 16. Simon Peter answered and said, Thou art the Christ, the Son of the Living God. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. 18. And I also say unto thee, Thou art a boulder of rock, and upon this rock will I build my Church, and the gates of hell shall not prevail against it. 19. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind \* on earth, shall be bound in heaven; and whatsoever thou shalt loose \* on earth, shall be loosed in heaven. 20. Then warned he his disciples, that they should tell no one that he himself was Christ.

*The Holy Bible: containing the Old and New Testaments; translated literally from the original Tongues*, Hartford, Conn., 1876. The translator is a lady, Miss Julia E. Smith (now, I believe, Mrs. Parker), who says in the Preface: "It may be thought by the public in general, that I have great confidence in myself, in not conferring with the learned in so great a work; but as there is but one book in the Hebrew tongue, and I have defined it word for word, I do not see how any one can know more about it than I do. It being a dead language no improvements can be made upon it. As for the Latin and Greek, I have no doubt many have searched deeper into the standard works than I have, but I think no one has given more time and attention to the literal meaning of the Bible text in these languages." How far this account of her labors comports with fact, may be seen from the examples taken at random.

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\* The notes on *bind* and *loose* are; *Bind*, Heb. and Chald., of *restraining and confining bonds and yokes*, as of vows of abstinence, prohibitions, interdicts, decrees of government forbidding any act, and so on; xviii. 8: Numb. xxx. 2-15; Dan. vi. 7-13, of the royal decree of prohibition.—*Loose*, Heb. and Chald., of *freeing from bonds, yokes, and restraints*, as of permissive decrees, liberties, releases, absolutions, pardons; xviii. 18; Is. xl. 20, A. V. *pardon*; Dan. iii. 25; v. 16; Lk. xiii. 16; Sir. xxviii. 2, A. V. *forgive*.

Gen. xxviii. 11, And he will light upon a place and he will remain there, for the sun was gone down: and he will take from the stones of the place and put at his head and will lie down in that place. Is. xl. 31, And they waiting for Jehovah shall change power; they shall go up on the wing as eagles; they shall run and not be weary; they shall go and not faint. Ps. xc. 1-3, Prayer to Moses the man of God. O Jehovah, thou wert a refuge to us in generation to generation. Before the mountains were born, and the earth shall be begun, and the habitable globe, and from forever even to forever, thou art God. Thou wilt turn man even to crushing and thou wilt say, Turn back ye sons of man. Matth. v. 18, For verily I say to you, Till heaven pass away and earth, one iota, or one mark, should not pass away from the law, till all should be. John vi. 56, He chewing my flesh, and drinking my blood, has eternal life; and I will raise him up at the last day. Phil. i. 23, For I am pressed together from two, having one eager desire to be loosed, and be with Christ: (rather much better:). Rev. xxi. 18, And the interior construction of her wall was a jasper.

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*The Holy Bible,\* etc., edited with various renderings and readings from the best authorities*, by Rev. T. K. Cheyne, M.A., R. S. Driver, M.A., and Rev. R. L. Clarke, M.A., and Alfred Goodwin, M.A., London, 1876. It is really a critical edition for English readers as well as scholars. The text is that of the Authorized Version. The notes are very valuable, as is evident from the subjoined specimens, which fulfil everything claimed for the work in the preface.

#### NUMBERS XXIV.

Various Renderings: v. 3 [*open*]. So Sept., Targ., Pesh., most Jews; Gesenius, Ewald, Knobel; *closed*, Vulg., Hengstenberg, Hupfeld, Rödiger, Keil, Oort.—v. 4 [*heard*] heareth; [saw] seeth; [falling into a trance] fallen down (*i. e.*, prostrated by the prophetic impulse), Hengstenberg, Ewald, Keil, Oort. Comp. 1 Sam. xix. 24.

Various Readings: v. 8 [*pierce them through with his arrows*], break in pieces their loins. Gesenius (doubtfully), Oort.—v. 17 [destroy], the crown of the head of, Ewald, Oort., Knobel, Böttcher (as Jer. xlviii. 45).—v. 19 [*out of . . . dominion*], Jacob shall have dominion over them. Knobel (different division of words).

#### ROMANS V. 17, 18.

Various Renderings: v. 17 [*one man's*], the one; [*by one*], by means of the one man. Alford.—v. 18 [*by the offence of one*], by means of one offence. Alford, Ellicott, Jowett, Meyer; [*by the righteousness of one*], by means of one declaration of righteousness, Meyer; by means of one righteous act, Alford, Ellicott, Jowett, Tholuck; [*of life*], *i. e.*, *conferring, leading to*, Alford.

Various Readings: Rom. v. 8 [*yet*], for, all good MSS. and all *critical* editors.

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\* This edition is also known as *The Variorum*. The New Testament, reissued in June, 1880, was edited by the Revs. R. L. Clarke, M.A., Alfred Goodwin, M.A., and W. Sanday, D.D.

*Revised English Bible.* London, 1877; Min., 8vo., Par. Ref. This edition claims to give, 1. a revision of the Authorized Version, 2. an improved arrangement of the text. The Pentateuch was revised by Rev. F. W. Gotch, M.A., LL.D., and the remainder of the Old Testament by Rev. Benjamin Davies, Ph.D., LL.D., the New Testament by Rev. G. A. Jacob, D.D., and Rev. Samuel G. Green, D.D.

Gen. i. 3, And there was evening, and there was morning, the first day.

Ps. cx. 3, Thy people are willing \* in the day of thy power,  
In the beauties of holiness;  
From the womb of the morning,  
Thou hast the dew of thy young men.

Is. liii. 8, He is taken off by oppression and by judgment,  
And who considereth his generation? . . .

Jer. xxi. 15, A voice is heard in Ramah,  
The wail of bitter weeping,  
Rachel, weeping for her children,  
Refuseth to be comforted for her children,  
Because they are not.

Matth. v. 21, . . . whosoever is angry with his brother without a cause<sup>1</sup> shall be in danger of the judgment; and whosoever shall say to his brother, Raca!<sup>2</sup> shall be in danger of the Council: but whosoever shall say unto him, Moreh!<sup>3</sup> shall be in danger of hell-fire.<sup>4</sup>

<sup>1</sup> Many good authorities omit without a cause. <sup>2</sup> i. e., Worthless fellow <sup>3</sup> i. e., Rebel! or Fool! <sup>4</sup> Gr., the Gehenna of fire.

The renderings exhibiting excellent judgment and advanced scholarship mark this edition.

Among the various attempts to make the Bible disclose its meaning and sense by typographical devices in what are called *emphatic* New Testaments, there is one published in 1854,† giving the text of the Authorized Version with the various readings of the Vatican Manuscript, and another published in 1878,‡ professing to be a new translation from the text of Tregelles; the principles are radically different as exhibited by an example in both versions, showing the emphatic rendering of the authors.

\* Heb., are free-will offerings.

† *The Emphatic New Testament, according to the Authorized Version, with the various Readings in English of the Vatican Manuscript.* By John Taylor. London, 1854, 8vo.

‡ *The New Testament: newly translated (from the Greek Text of Tregelles) and critically emphasized, with an introduction and occasional notes.* By Joseph B. Rotherham. London, 1878, 8vo.

I COR. XII. 13.

1854, *Taylor*.1878, *Rotherham*.

For by One Spirit are **we** all baptized into One Body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink [into] One Spirit.

For, in one Spirit also, **we** all into one body were immersed, whether Jews or Greeks, whether bond or free; and all one Spirit were made to drink. == --

[The single — under a word marks slight, the double = stronger, emphasis. Black letter is used for emphatic pronouns.]

These *emphatic* editions, being generally marked by very strong individualism in the interpretation, cannot get into general circulation.

## CHAPTER XIV.

THE ANGLO-AMERICAN REVISION OF THE NEW  
TESTAMENT; OR, THE WESTMINSTER  
VERSION.

IN addition to the long list of titles bearing on revision given at the close of the preceding chapter the following notes, and titles of other works, may be consulted as tracing its history.

Lightfoot, in a sermon preached before the House of Commons in 1645, recommended it “to think of a review and survey of the translation of the Bible,” that “the three nations might come to understand the proper and genuine study of the Scriptures, by an exact, vigorous, and lively translation.” \*

In 1653 a bill was brought in to the Long Parliament, which, after a long preamble, recommended that,

“For the reforming, rectifying, and repairing of the former injury to the new translation, and for preventing of so great inconveniences of such dangerous consequence, and for the furtherance (what in us lieth) and

\* *Works*, I., xv. Ed., Pitman, London, 1825.



the benefit and edification of many, be it enacted, that no person or persons whatsoever within the dominions of England, Scotland, and Ireland, without the approbation of persons hereafter named or to be named by authority, shall presume to print or publish any such translation of the Bible or of the New Testament;

And that these persons, viz.: Dr. John Owen, Dr. Ralph Cudworth, Mr. Jenkins, Mr. William Greenhill, Mr. Samuel Slater, Mr. William Cowper, Mr. Henry Jessey, Mr. Ralph Venninge, and Mr. John Row, Hebrew professor in Aberdeen, in Scotland, shall be and hereby are constituted, appointed, and authorized, in and about all these particulars following to be performed by them in the fear of the Lord, for the good of His people, namely:—

That these or any three or more of them may search and observe wherein that last translation appears to be wronged by the Prelates, or printers, or others; that in all such places, as far as in them is, it may be rectified and amended therein, and the evident and most material failings that do in a special manner call for reformation (some particulars whereof to us have been presented for consideration), and that this may be performed with all speed before there be any further printing of the Bible:

And further, because it is our duty to endeavour to have the Bible translated in all places as accurately and as perfectly agreeing with the original Hebrew and Greek as we can attain unto, to remove (whatever in us lieth) the stumbling-blocks and offence of the weak, or the cavils of others when they hear in sermons preached or printed, or in other treatises, that the original bears it better thus and thus. Be it [enacted] that the persons before said may seriously consider the translation of Mr. H. Ainsworth, and of any other translations, annotations, or observations made or that may be made by any of themselves, or of any others that they know of, or may confer withal (who are desired to add unto them their best assistance for the general good of all) and consider of the marginal readings in Bibles, whether any of them should rather be in the line. And what they, after seriously looking up to the Lord for His gracious assistance in so weighty a work, and advising together amongst themselves, shall judge to be nearest to the text, and to the mind of the Lord, they may give thereunto their approbation, and thus with all speed that conveniently they are able:

And be it further enacted, that Dr. Thomas Goodwin, Dr. Tuckney, and Mr. Joseph Caryl, are hereby appointed and authorized to be supervisors of what is so approved, and that what those persons shall so approve of, shall accordingly be printed and published for the general edification

and benefit of the whole nation, to be read both privately and in the public congregations.”

The project, for all practical purposes, remained a dead letter and became fruitless by the parliament’s dissolution.\*

The proposal for a revision (in 1655), emanating from a member of the committee appointed by the Long Parliament, ran as follows:—

For ye bettering of ye English translation of ye Bible—(1st printed A.D. 1612) by Mr. Jno. Row, ’tis offered. That these five things are to be endeavoured:

I. That evil and unmeet divisions of Chaptrs, verses, and sentences be rectify’d, and made more proper, rationally, and dexterous, wch will much clear ye scope.

II. That needles transpositions of words, or stories, prtending to Hypall or Synchyses, be warily amended; or noted if they cannot.

III. That all vseles additions be lop’t off, yt debase the wisdom of ye spirit;—to instance

1. All ye Apocryphall writings; being meerly humane.

2. All popish and superstitious prints, plates, and pictures.

3. Apotheosing and canonizing of some (not others) as Sts., St. Luke; not St. Job . . .

4. Spurious additions or subscriptions (to Epistles), words and sentences.

IV. That all sinfull and needles detractions be supply’d; and yt lies in 6 things—viz.,

1. Let all sentences, or words detracted, be added in ye text.

2. Epitomize ye contents and chaptrs better at ye topps of ye leafe.

3. The parenthesis ought not to be omitted where ’tis.

4. Exhaust not the emphasis of a word (as Idols, thirteen waýes exprest).

5. Nor the superlative, left only as a positive.

6. Notifacum, not noticed at all.

V. As respecting mutation, or change, 4 things are needful, namely—

1. That nothing be changed but convinc’t apparently, to be better.

2. Yet a change not hurting truth, piety, or ye text, may be just and needfull.

3. Many evi’ changes are to be amended, as these 9 in particular.

(1) When words, or sentences, are mistaken.

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\* Eadie, *l. c.*, ii. 344–347.

(2) When ye margin is righter than ye line, as in 800 places (and more) it is.

(3) When particles are confounded.

(4) When a word plurall is translated as singular.

(5) When the active is rendered as if a passive.

(6) When the genders are confounded: as mostly ye cantic bee.

(7) When Hebrismes are omitted, in silence, or amisse.

(8) When participium paül, is rendered as if it were nyphall.

(9) When conjugatio pyël is English'd as if kal.

4. (On the other hand) 9 good changes are to be warily endeavour'd, viz.:

(1) Put the titles of ye true God (all ouer) literâ capitali.

(2) Let majistrates correct misprinting of Bibles.

(3) Put more in English (even *propria nomina*;) less in Heb., Gr., and Latin terms.

(4) That Ingl. words (not understood in Scotland) be idiomatiz'd.

(5) That all be analogical to Scripture termes, not toucht with our opinion, or error.

(6) Something equivocal to Keri, and Kethib, be noticed.

(7) That letters, poynts, and stopps, be distinctly notified.

(8) The paralel places ought to be well noted, in the margin.

(9) Things not amiss, may be endeavored to be bettered. The like *is* (as to ye N. T.) to be endeavored, many words wanting their owne native idiom and import, and sometimes ye translation overflowses in ye English; or els is defective: and some words confounded: (Ex., gr. *δυναμις*, power, and *ἐξουσία*, in 70 or near 80 places translated *power* wch is properly *authority*, etc.).

All this has been essayed by divers able Hebritians: as Mr. H: J: Mr. Ju. C., &c., whose notes and pains are yet conceal'd in private hands, but may come to light, and publick use, in due time.\*

*An Essay toward the Amendment of the last English Translation of the Bible.* By Robert Gell, D.D., folio, London, 1659. He charges the translators with Calvinistic leanings, and favors cabbalistical interpretation.

*An Essay for a New Translation of the Bible.* By H. R. [Hugh Ross], a Minister of the Church of England, 1702.

*Reasons for revising by Authority our present Version of the Bible,* 8vo. Cambridge, 1788.

\* Eadie, *I. c.*, i., pp. 322-324.

*Observations on the Expediency of revising the present English Version of the Four Gospels and the Acts of the Apostles.* By John Symonds, Professor of Modern History in the University of Cambridge, 4to., Cambridge, 1789.—*Observations, etc., of the Epistles*, by the same, 4to., Cambridge, 1794.

*Letter to the Bishop of Ely on the Subject of a New and Authoritative Translation of the Holy Scriptures.* By George Burges, 8vo., Peterborough, 1796. A feeble opponent to revision.

*Remarks upon the Critical Principles adopted by Writers of the Bible, as expedient and necessary.* By archbishop Lawrence, 8vo., Oxford, 1820. Considered to be the ablest production, up to the period, against revision, chiefly on the ground of the seeming impossibility of restoring the Hebrew text of the Old Testament, and of reaching a satisfactory establishment of the Greek text of the New.

*Reasons why a New Translation of the Bible should not be published without a previous Examination of all the material Passages which may be supposed to be misinterpreted*, 8vo., Durham, 1816.

*Biblical Gleanings*, by Thomas Wemyss, 8vo., York, 1816.

*Reasons in favour of a New Translation of the Holy Scriptures.* By Sir J. B. Burgess, 8vo., London, 1819. This author (as well as Belamy) stood committed to the assertion that the A. V. was made almost wholly from the Septuagint and the Vulgate. The temerity of his allegation is severely exposed in the *Quarterly Review* (Nos. 37, 38).

*A Vindication of our Authorized Translation of the Bible.* By the Rev. Henry John Todd, 8vo., London, 1819. The best historical account of the Authorized Version up to the time. Part of it has been issued as a Tract by the S. P. C. K.

*A Supplement to the Authorized English Version of the New Testament.* By the Rev. F. H. Scrivener, London, 1845.

*Hints for an improved translation of the New Testament.* By the Rev. James Scholefield, 3d ed., London, 1850.

*A Vindication of the Authorized Version of the English Bible.* By the Rev. S. C. Malan, London, 1856.

*The State of the English Bible.* By the Rev. W. Harness, London, 1856.

*Biblical Revision: Considerations in favour of a Revised Translation of Holy Scripture.* By Edward Slater, London, 1856.

*Notes on the Proposed Amendment of the Authorized Version of the Holy Scriptures.* By William Selwyn, 8vo., Cambridge, 1856.

*Bible Revision and Translation; An Argument for holding fast what we have.* By the Rev. John Cumming, 8vo., London, 1856.

*A Plea for the Revisal of the Translation of the Bible of 1611.* By F. Hiff, 8vo., Sunderland, 1857.

*On the Authorized Version of the New Testament.* By Richard Chevenix Trench, D.D., London, 1858. A most important and valuable contribution; it is ostensibly in favor of postponing revision, but really one of the ablest pleas for the necessity of it.

*A Revised English Bible, the Want of the Church, and the Demands of the Age.* By John Beard, D.D. Small 8vo. London, 1857.

*Revision of the Authorized Version of the Bible,* Christian Remembrancer, 1856, pp. 451-499.

*The New Testament, revised from the Authorized Version with the aid of other translations.* By Edgar Taylor. Small 8vo., London. No date.

*A Plea for an Edition of the Authorized Version of Holy Scripture with explanatory and emendatory marginal Notes.* By the Rev. G. E. Biber, 8vo., London, 1857.

*Reasons for holding fast the Authorized English Version of the Bible.* By Alexander McCaul, D.D., London, 1857.

*Revision of the Holy Scriptures; an Argument against Objectors.* By the Rev. H. Burgess, 8vo., 1857.

*The English Bible and our Duty with regard to it.* By Philalethes, 8vo., Dublin, 1858.

Most of the works here enumerated are taken from archbishop Trench's list, which with that given in the chapter on the Authorized Version and a few others which follow may be regarded as furnishing the most important literature on the subject, which includes, of course, the recent critical editions of the New Testament with English translations by Alford, McClellan, Ellicott, Lightfoot, Scrivener, Tregelles, etc., the critical commentaries on the Old and New Testaments, or detached portions of either, among which that of

Lange supplies also a revised English text, but the titles are too numerous to be given here.

Archbishop Trench, *On the Authorized Version of the New Testament*, London, 1858; bishop Ellicott, *Considerations on the Revision of the English Version*, London, 1870; and bishop Lightfoot, *On a Fresh Revision of the English New Testament*, London, 1871, have been reprinted in one volume, edited by Dr. Schaff, New York, 1873.

*Anglo-American Bible Revision.* By members of the American Revision Committee, New York, 1879.

Reference should also be made to the Histories of the English Bible by Professors Westcott, Eadie, and Moulton, Mrs. Conant, and the Rev. Blackford Condit, as furnishing most valuable material, which applies likewise to articles on the versions, etc., in Smith's *Dictionary of the Bible*; the articles in Herzog, however, are very unsatisfactory, and the same may be said of what is found in the early volumes of the *Encyclopædia Britannica*.

Among the numerous contributions bearing on the history of the present revision, the following by American writers are here put on record:—Articles in the *Independent*: March 23, and April, 1871, by the Rt. Rev. A. C. Coxe; May, 25, 1871, by Prof. Bartlett; Feb. 1, 1872, by ex-president Woolsey. The *Theological Eclectic*: April, 1870, by Prof. Day. The *Nation*: Oct. 13, 20, 27, by Hon. G. P. Marsh. The *Princeton Review*: Jan. and April, 1859; Jan, 1871. The *New Englander*: Feb. 1859, by Rev. Edward W. Gilman; May, 1859, by Professor Gibbs. And the *Baptist Quarterly*: April, 1871, by Prof. Kendrick.

The controversy as to the merits and demerits of the Revised New Testament, in numerous pamphlets and articles in periodicals and newspapers both in Great Britain and the United States, requires neither criticism nor examination in these pages, beyond the general remark that the discussion, if conducted on principles of objective impartiality will prove

most salutary, and that animadversion marked by blind prejudice and daring assertion is unworthy of the noble ends contemplated by the indefatigable labors of a noble body of distinguished scholars.

As the question of the necessity of revision belongs to the past, the history of the present revision will now be briefly traced. The Preface states:

II. The present Revision had its origin in action taken by the Convocation of the Province of Canterbury in February, 1870, and it has been conducted throughout on the plan laid down in Resolutions of both Houses of the Province, and, more particularly, in accordance with Principles and Rules, drawn up by a Special Committee of Convocation in the following May. Two Companies, the one for the revision of the Authorized Version of the Old Testament and the other for the revision of the same Version of the New Testament, were formed in the manner specified in the Resolutions, and the work was commenced on the twenty-second day of June 1870. Shortly afterwards, steps were taken, under a resolution passed by both Houses of Convocation, for inviting the co-operation of American scholars; and eventually two Committees were formed in America, for the purpose of acting with the two English Companies, on the basis of the Principles and Rules drawn up by the Committee of Convocation.

The fundamental Resolutions adopted by the Convocation of Canterbury on the third and fifth days of May 1870 were as follows:—

1. That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken.
2. That the revision be so conducted as to comprise both marginal renderings and such emendations as it may be found necessary to insert in the text of the Authorized Version.
3. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where in the judgment of the most competent scholars such change is necessary.
4. That in such necessary changes, the style of the language employed in the existing version be closely followed.
5. That it is desirable that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong.

The text of the Resolutions and Rules is as follows:

Resolved,—I. That the Committee, appointed by the Convocation of Canterbury at its last session, separate itself into two companies, the one for the revision of the Authorized Version of the Old Testament, the other for the revision of the Authorized Version of the New Testament.

II. That the company for the revision of the Authorized Version of the Old Testament consist of the Bishops of St. Davids, Llandaff, Ely, and Bath and Wells, and of the following members from the Lower House—Archdeacon Rose, Canon Selwyn, Dr. Jebb, and Dr. Kay.

III. That the company for the Revision of the Authorized Version of the New Testament consist of the Bishops of Winchester, Gloucester and Bristol, and Salisbury, and of the following members from the Lower House, the Prolocutor, the Deans of Canterbury and Westminster, and Canon Blakesley.

IV. That the first portion of the work to be undertaken by the Old Testament Company be the revision of the Authorized Version of the Pentateuch.

V. That the first portion of the work to be undertaken by the New Testament Company be the revision of the Authorized Version of the Synoptical Gospels.

VI. That the following scholars and divines be invited to join the Old Testament Company:

ALEXANDER, Dr. W. L.  
CHENERY, Professor.  
COOK, Canon.  
DAVIDSON, Professor A. B.  
DAVIES, Dr. B.  
FAIRBAIRN, Professor.  
FIELD, Rev. F.  
GINSBURG, Dr.  
GOTCH, Dr.

HARRISON, Archdeacon.  
LEATHES, Professor.  
MCGILL, Professor.  
PAYNE SMITH, Canon.  
PEROWNE, Professor J. J. S.  
PLUMPTRE, Professor.  
PUSEY, Canon.  
WRIGHT, Dr. (British Museum).  
WRIGHT, W. A. (Cambridge).\*

VII. That the following scholars and divines be invited to join the New Testament Company:

ANGUS, Dr.  
BROWN, Dr. DAVID.  
DUBLIN, Archbishop of.  
EADIE, Dr.

NEWMAN, Dr. J. H.  
NEWTN, Professor.  
ROBERTS, Dr. A.  
SMITH, Rev. G. VANCE.

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\* Dr. Douglas and Dr. Weir, Glasgow, and J. D. Geden were added subsequently to the Old Testament Company.



HORT, Rev. F. J. A.

HUMPHRY, Rev. W. G.

KENNEDY, Canon.

LEE, Archdeacon.

LIGHTFOOT, Dr.

MILLIGAN, Professor.

MOULTON, Professor.

SCOTT, Dr. (Balliol Coll.).

SCRIVENER, Rev. F. H.

ST. ANDREWS, Bishop of.

TREGELLES, Dr.

VAUGHAN, Dr.

WESTCOTT, Canon.

VIII. That the General Principles to be followed by both Companies be as follows:—

1. To introduce as few alterations as possible into the Text of the Authorized Version consistently with faithfulness.

2. To limit, as far as possible, the expression of such alterations to the language of the Authorized and Earlier English Versions.

3. Each Company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereafter is provided.

4. That the Text to be adopted be that for which the evidence is decidedly preponderating; and that when the Text so adopted differs from that from which the Authorized Version was made, the alteration be indicated in the margin.

5. To make or retain no change in the Text on the second final revision by each Company, except *two thirds* of those present approve of the same, but on the first revision to decide by simple majorities.

6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next Meeting, whensoever the same shall be required by one third of those present at the Meeting, such intended vote to be announced in the notice for the next Meeting.

7. To revise the headings of chapters, pages, paragraphs, italics, and punctuation.

8. To refer, on the part of each Company, when considered desirable, to Divines, Scholars, and Literary Men, whether at home or abroad, for their opinions.

IX. That the work of each Company be communicated to the other as it is completed, in order that there may be as little deviation from uniformity in language as possible.

X. That the Special or Bye-rules for each Company be as follows:—

1. To make all corrections in writing previous to the Meeting.

2. To place all the corrections due to textual considerations on the left hand margin, and all other corrections on the right hand margin.

3. To transmit to the Chairman, in case of being unable to attend, the corrections proposed in the portion agreed upon for consideration.

The co-operation of American scholars provided for was brought about as follows:

“In August, 1870, Dr. Joseph Angus, President of Regent’s Park College, London, and one of the British revisers, arrived in New York, with a letter from Bishop Ellicott, chairman of the New Testament Company, authorizing him to open negotiations for the formation of an American Committee of Revision. At his request, I prepared a draft of rules for co-operation, and a list of names of Biblical scholars who would probably best represent the different denominations and literary institutions in this movement. The suggestions were submitted to the British Committee and substantially approved. Then followed an interesting official correspondence, conducted, on behalf of the British Committee, by the Bishop of Winchester, the Dean of Westminster, the Bishop of Gloucester and Bristol, and Dr. Angus. I was empowered by the British Committee to select and invite scholars from non-episcopal Churches; the nomination of members from the American Episcopal Church was, for obvious reasons, placed in the hands of some of its Bishops; but, as they declined to take action, I was requested to fill out the list.” \*

At a meeting, held on the 7th of December, 1871, for the purpose of effecting a temporary organization and adopting a Constitution, composed of ten gentlemen, of whom one was Dr. Howson, Dean of Chester, Professor Henry B. Smith being appointed Chairman, and Professor George E. Day, Secretary, the following business of public interest was transacted.

#### THE ADOPTION OF A “CONSTITUTION.”

I. The American Committee, invited by the British Committee engaged in the revision of the Authorized English Version of the Holy Scriptures, to co-operate with them, shall be composed of Biblical scholars and divines in the United States.

II. This Committee shall have power to elect its officers, to add to its number, and to fill its own vacancies.

III. The officers shall consist of a President, a Corresponding Secretary, and a Treasurer. The President shall conduct the official correspondence

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\* The Rev. Philip Schaff, D.D., LL.D., in *Introduction on the Revision of the English Bible*, pp. xv.-xx.

with the British revisers. The Secretary shall conduct the home correspondence.

IV. New members of the Committee, and corresponding members, must be nominated at a previous meeting, and elected unanimously by ballot.

V. The American Committee shall co-operate with the British Companies on the basis of the principles and rules of revision adopted by the British Committee.

VI. The American Committee shall consist of two Companies, the one for the revision of the Authorized Version of the Old Testament, the other for the revision of the Authorized Version of the New Testament.

VII. Each Company shall elect its own Chairman and Recording Secretary.

VIII. The British Committee will submit to the American Companies, from time to time, such portions of their work as have passed the first revision, and the American Companies will transmit their criticisms and suggestions to the British Companies before the second revision.

IX. A joint meeting of the American and British Companies shall be held, if possible, in London, before final action.

X. The American Committee to pay their own expenses, and to have the ownership and control of the copyright of the Revised Version in the United States of America.

The organization of the American Committee having been duly reported, and certain difficulties removed by letter and personal conference of the Rev. Dr. Schaff with the British Revisers, the British Committee at its meeting on the 17th day of July, 1872, took the following action:

Dr. Schaff having communicated to the Bishop of Gloucester and Bristol the following as the names of the American revisers, . . . it was resolved that so many copies of the revised version of the first three gospels be intrusted to Dr. Schaff for the use of the above named, with the request that they be regarded as private and confidential, and with the intimation that the work itself is provisional and tentative, and likely to undergo considerable modification.

The American Committee began its work on the 4th of October, 1872.

The provision of a joint meeting of the American and

British Revisers to be held before final action, if possible, in London, contained in Article IX. of the foregoing Constitution having been found impracticable, an agreement was reached on the third day of August, 1877, of which the substance is as follows:

“The English Revisers promise to send confidentially their revision in its various stages to the American Revisers, to take all the American suggestions into special consideration before the conclusion of their labors, to furnish them before publication with copies of the revision in its final form, and to allow them to present, in an Appendix to the Revised Scriptures, all the remaining differences of reading and rendering of importance, which the English Committee should decline to adopt; while, on the other hand, the American Revisers pledge themselves to give their moral support to the Authorized Editions of the University Presses, with a view to their freest circulation within the United States, and not to issue a rival edition for a term of fourteen years.” \*

The English Revisers began their work a year before the American Revisers entered upon theirs, but the work is nevertheless the joint product of both Committees. And this is distinctly brought out in the Preface:

Our communications with the American Committee have been of the following nature. We transmitted to them from time to time each several portion of our First Revision, and received from them in return their criticisms and suggestions. These we considered with much care and attention during the time we were engaged on our Second Revision. We then sent over to them the various portions of the Second Revision as they were completed, and received further suggestions, which, like the former, were closely and carefully considered. Last of all, we forwarded to them the Revised Version in its final form; and a list of those passages in which they desire to place on record their preference of other readings and renderings will be found at the end of the volume. We gratefully acknowledge their care, vigilance, and accuracy; and we humbly pray that their labours and our own, thus happily united, may be permitted to bear a blessing to both countries, and to all English-speaking people throughout the world.

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\* *Companion to the Revised Version of the English New Testament*, p. 96.

The whole time devoted to the work has been ten years and a half. The First Revision occupied about six years; the second about two years and a half. The remaining time has been spent in the consideration of the suggestions from America on the Second Revision, and of many details and reserved questions arising out of our own labours. As a rule, a session of four days has been held every month (with the exception of August and September) in each year from the commencement of the work in June 1870. The average attendance for the whole time has been sixteen each day; the whole Company consisting at first of twenty-seven, but for the greater part of the time of twenty-four members, many of them residing at great distances from London. Of the original number four have been removed from us by death.

The American Company, in like manner, met every month (except in July and August) in the Bible House at New York. The Revision of the New Testament was finished in October, 1880.

#### LIST OF REVISERS.\*

##### I. ENGLISH REVISION COMMITTEE.

###### (1) *Old Testament Company.*

The Right Rev. EDWARD HAROLD BROWNE, D.D., Bishop of Winchester (Chairman), Farnham Castle, Surrey.

The Right Rev. Lord ARTHUR CHARLES HERVEY, D.D., Bishop of Bath and Wells, Palace, Wells, Somerset.

The Right Rev. ALFRED OLLIVANT, D.D., Bishop of Llandaff, Bishop's Court, Llandaff.

The Very Rev. ROBERT PAYNE SMITH, D.D., Dean of Canterbury, Deanery, Canterbury.

The Ven. BENJAMIN HARRISON, M.A., Archdeacon of Maidstone, Canon of Canterbury, Canterbury.

The Rev. WILLIAM LINDSAY ALEXANDER, D.D., Professor of Theology, Congregational Church Hall, Edinburgh.

ROBERT L. BENSLEY, Esq., Fellow and Hebrew Lecturer, Gonville and Caius College, Cambridge

The Rev. JOHN BIRRELL, Professor of Oriental Languages, St. Andrew's, Scotland.

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\* The following lists, taken from *Anglo-American Bible Revision by members of the American Revision Committee*, New York, 1879, were prepared by Dr. Schaff, the names of the revisers deceased since its preparation having been supplied in the notes.

FRANK CHANCE, Esq., M.D., Burleigh House, Sydenham Hill, London.

THOMAS CHENERY, Esq., Reform Club, London, S. W.

The Rev. T. K. CHEYNE, Fellow and Hebrew Lecturer, Balliol College, Oxford.

The Rev. A. B. DAVIDSON, D.D., Professor of Hebrew, Free Church College, Edinburgh.

The Rev. GEORGE DOUGLAS, D.D., Professor of Hebrew and Principal of Free Church College, Glasgow.

S. R. DRIVER, Esq., Tutor of New College, Oxford.

The Rev. C. J. ELIOTT, Winkfield Vicarage, Windsor.

The Rev. FREDERICK FIELD, D.D., Carlton Terrace, Heigham, Norwich.

The Rev. JOHN DURY GEDEN, Professor of Hebrew, Wesleyan College, Didsbury, Manchester.

The Rev. CHRISTIAN D. GINSBURG, LL.D., Wokingham, Berks.

The Rev. FREDERICK WILLIAM GOTCH, D.D., Principal of the Baptist College, Bristol.

The Rev. WILLIAM KAY, D.D., Great Leghs' Rectory, Chelmsford.

The Rev. STANLEY LEATHES, B.D., Professor of Hebrew, King's College, London.

The Rev. JOHN RAWSON LUMBY, B.D., Fellow of St. Catharine's College, Cambridge.

The Rev. JOHN JAMES STEWART PEROWNE, D.D., Dean of Peterborough.

The Rev. A. H. SAYCE, Fellow and Tutor of Queen's College, Oxford.

The Rev. WILLIAM ROBERTSON SMITH, Professor of Hebrew, Free Church College, Aberdeen.

WILLIAM WRIGHT, Professor of Arabic, Cambridge.

WILLIAM ALDIS WRIGHT, Esq. (Secretary), Bursar of Trinity College, Cambridge.

*O. T. Company, 27.*

NOTE.—The English Old Testament Company has lost, by death, the Right Rev. Dr. CONNOP THIRLWALL, Bishop of St. David's, d. 27 July, 1875; the Ven. HENRY JOHN ROSE, Archdeacon of Bedford, d. 31 January, 1873; the Rev. WILLIAM SELWYN, D.D., Canon of Ely, d. 24 April, 1875; the Rev. Dr. PATRICK FAIRBAIRN, Principal of the Free Church College, Glasgow, d. 6 August, 1874; Professors MCGILL, d. 16 March, 1871; WEIR, 27 July, 1876; and DAVIES, 19 July, 1875; and by resignation, the Right Rev. Dr. CHRISTOPHER WORDSWORTH, Bishop of Lincoln; the Rev. JOHN JEBB, Canon of Hereford, and the Rev. EDWARD HAYES PLUMPTRE, D.D., Professor of N. T. Exegesis, King's College, London (resigned 17 March, 1874).

NOTE.—The order of the names is as it stood originally before the promotion of some of their owners.

(2) *New Testament Company.*

The Right Rev. CHARLES JOHN ELLICOTT, D.D., Bishop of Gloucester and Bristol (Chairman), Palace, Gloucester.

The Right Rev. GEORGE MOBERLY, D.C.L., Bishop of Salisbury, Palace, Salisbury.

The Very Rev. EDWARD HENRY BICKERSTETH, D.D., Prolocutor, Dean of Lichfield, Deanery, Lichfield.

The Very Rev. ARTHUR PENRHYN STANLEY, D.D., Dean of Westminster, Deanery, Westminster.

The Very Rev. ROBERT SCOTT, D.D., Dean of Rochester, Deanery, Rochester.

The Very Rev. JOSEPH WILLIAMS BLAKESLEY, B.D., Dean of Lincoln, Deanery, Lincoln.

The Most Rev. RICHARD CHENEVIX TRENCH, D.D., Archbishop of Dublin, Palace, Dublin.

The Right Rev. CHARLES WORDSWORTH, D.C.L., Bishop of St. Andrew's, Bishopshill, St. Andrew's.

The Rev. JOSEPH ANGUS, D.D., President of the Baptist College, Regent's Park, London.

The Rev. DAVID BROWN, D.D., Principal of the Free Church College, Aberdeen.

The Rev. FENTON JOHN ANTHONY HORT, D.D., Fellow of Emmanuel College, Cambridge.

The Rev. WILLIAM GIBSON HUMPHRY, Vicarage, St. Martin's-in-the-Fields, London, W. C.

The Rev. BENJAMIN HALL KENNEDY, D.D., Canon of Ely and Regius Professor of Greek, The Elms, Cambridge.

The Ven. WILLIAM LEE, D.D., Archdeacon of Dublin, Dublin.

The Right Rev. JOSEPH BARBER LIGHTFOOT, D.D., Bishop of Durham.

The Rev. WILLIAM MILLIGAN, D.D., Professor of Divinity and Biblical Criticism, Aberdeen.

The Rev. WILLIAM F. MOULTON, D.D., Master of The Leys School, Cambridge.

The Rev. SAMUEL NEWTH, D.D., Principal of New College, Hampstead, London.

The Ven. EDWIN PALMER, D.D., Archdeacon of Oxford, Christ Church, Oxford.

The Rev. ALEXANDER ROBERTS, D.D., Professor of Humanity, St. Andrew's.

The Rev. FREDERICK HENRY AMBROSE SCRIVENER, LL.D., Prebendary, Hendon Vicarage, London, N. W.

The Rev. GEORGE VANCE SMITH, D.D., Parade, Carmarthen.

The Rev. CHARLES JOHN VAUGHAN, D.D., Master of the Temple, The Temple, London, E. C.

The Rev. BROOKE FOSS WESTCOTT, D.D., Canon of Peterborough and Regius Professor of Divinity, Trinity College, Cambridge.

The Rev. J. TROUTBECK (Secretary), Dean's Yard, Westminster.

*N. T. Company, 25.*

*Active members in both Companies, 52.*

NOTE —The English New Testament Company has lost, by death, the Right Rev. Dr. SAMUEL WILBERFORCE, Bishop of Winchester, d. 1873; the Very Rev. Dr. HENRY ALFORD, Dean of Canterbury, d. 1871; the Rev. Dr. JOHN EADIE, Professor of Biblical Literature in the United Presbyterian Church, Glasgow, d. 1876; Mr. SAMUEL PRIDEAUX TREGELLES, LL.D. (who was prevented by ill health from taking any part in the work), d. 1875; and the Very Rev. Dr. ARTHUR PENRHYN STANLEY, Dean of Westminster, d. July, 1881; and by resignation, the Rev. Dr. CHARLES MERIVALE, Dean of Ely.

(The Rev. F. C. COOK, Canon of Exeter, the Rev. Dr. E. B. PUSEY, who were asked to join the O. T. Company, and the Rev. Dr. J. H. NEWMAN, who was asked to join the N. T. Company, declined to serve.)

## II. AMERICAN REVISION COMMITTEE.

### *General Officers of the Committee.*

PHILIP SCHAFF, D.D., LL.D., President.

GEORGE E. DAY, D.D., Secretary.

### *(1) Old Testament Company.*

Prof. WM. HENRY GREEN, D.D., LL.D. (Chairman), Theological Seminary, Princeton, N. J.

Prof. GEORGE E. DAY, D.D. (Secretary), Divinity School of Yale College, New Haven, Conn.

Prof. CHARLES A. AIKEN, D.D., Theological Sem., Princeton, N. J.

The Rev. T. W. CHAMBERS, D.D., Collegiate Reformed Dutch Church, N. Y.

Prof. THOMAS J. CONANT, D.D., Brooklyn, N. Y.

Prof. JOHN DE WITT, D.D., Theological Sem., New Brunswick, N. J.

Prof. GEORGE EMLEN HARE, D.D., LL.D., Divinity School, Phila.

Prof. CHARLES P. KRAUTH, D.D., LL.D., Vice-Provost of the University of Pennsylvania, Philadelphia.

Prof. CHARLES M. MEAD, D.D., Theological Seminary, Andover, Mass.

Prof. HOWARD OSGOOD, D.D., Theological Sem., Rochester, N. Y.

Prof. JOSEPH PACKARD, D.D., Theological Seminary, Alexandria, Va

Prof. CALVIN E. STOWE, D.D., Hartford, Conn.



Prof. JAMES STRONG, S.T.D., Theological Seminary, Madison, N. J.

Prof. C. V. A. VAN DYCK, D.D., M.D., Beirût, Syria (Advisory Member on questions of Arabic).

*O. T. Company, 14.*

NOTE—The American Old Testament Company has lost, by death, TAYLER LEWIS, LL.D., Professor Emeritus of Greek and Hebrew, Union College, Schenectady, N. Y., d. 1877.

*(2) New Testament Company.*

Ex-President T. D. WOOLSEY, D.D., LL.D. (Chairman), New Haven, Conn.

Prof. J. HENRY THAYER, D.D. (Secretary), Theo. Sem., Andover, Mass.

Prof. EZRA ABBOT, D.D., LL.D., Divinity School, Harvard University, Cambridge, Mass.

The Rev. J. K. BURR, D.D., Trenton, New Jersey.

President THOMAS CHASE, LL.D., Haverford College, Pa.

Chancellor HOWARD CROSBY, D.D., LL.D., New York University, New York.

Prof. TIMOTHY DWIGHT, D.D., Divinity School of Yale College, New Haven, Conn.

Prof. A. C. KENDRICK, D.D., LL.D., University of Rochester, Rochester, N. Y.

The Right Rev. ALFRED LEE, D.D., Bishop of the Diocese of Delaware.

Prof. MATTHEW B. RIDDLE, D.D., Theological Sem., Hartford, Conn.

Prof. PHILIP SCHAFF, D.D., LL.D., Union Theological Sem., N. Y.

Prof. CHARLES SHORT, LL.D., Columbia College, N. Y.

The Rev. E. A. WASHBURN, D.D., Calvary Church, N. Y.

*N. T. Company, 13.*

*In both Companies, 27.*

NOTE—The American New Testament Company has lost, by death, JAMES HADLEY, LL.D., Professor of Greek, Yale College, Conn. (who attended the first session), d. 1872; Professor HENRY BOYNTON SMITH, D.D., LL.D., Union Theological Seminary, New York (who attended one session, and resigned, from ill health), d. 1877; Professor HORATIO B. HACKETT, D.D., LL.D., Theological Seminary, Rochester, N. Y., d. 1876; and Professor CHARLES HODGE, D.D., LL.D., Theological Seminary, Princeton, N. J. (who never attended the meetings, but corresponded with the Committee), d. 1878; the Rev. Dr. E. A. WASHBURN, Calvary Church, New York, d. Feb., 1881; Prof. CHARLES P. KRAUTH, D.D., LL.D., d. Jan. 2, 1883; and by resignation, Rev. G. R. CROOKS, D.D., New York, and Rev. W. F. WARREN, D.D., Boston (who accepted the original appointment but found it impossible to attend).

The New Testament was published on the seventeenth day of May, 1881, and the demand for it was unparalleled in the history of the book trade. It bears this title:

*The New Testament of our Lord and Saviour Jesus Christ Translated out of the Greek: Being the Version set forth A.D. 1611 compared with the most Ancient Authorities and Revised A.D. 1881.* Printed for the Universities of Oxford and Cambridge. Oxford at the University Press. 1881.

After the Preface, to be noticed in full presently, follows:

THE NAMES AND ORDER OF ALL THE BOOKS OF THE  
NEW TESTAMENT.

S. Matthew, S. Mark, S. Luke, S. John, The Acts, To the Romans, 1 Corinthians, 2 Corinthians, To the Galatians, To the Ephesians, To the Philippians, To the Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, To Titus, To Philemon, To the Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

After Revelation comes the Appendix.

After these preliminary and external matters we now pass to the examination of the Version itself in the order adopted in the Preface, which adverts to it under the four heads of Text, Translation, Language, and Marginal Notes. It states:

1. A revision of the Greek text was the necessary foundation of our work; but it did not fall within our province to construct a continuous and complete Greek text. In many places the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised. A sufficiently laborious task remained in deciding between the rival claims of various readings which might properly affect the translation. When these were adjusted, our deviations from the text presumed to underlie the Authorized Version had next to be indicated, in accordance with the fourth rule; but it proved inconvenient to record them in the margin . . .

In regard of the readings thus approved, it may be observed that the fourth rule, by requiring that "the text to be adopted" should be "that for which the evidence is decidedly preponderating," was in effect an instruction to follow the authority of documentary evidence without deference to any printed text of modern times, and therefore to employ the best resources of criticism for estimating the value of evidence. Textual criticism, as applied to the Greek New Testament, forms a special study of much intricacy and difficulty, and even now leaves room for considerable variety of opinion among competent critics. Different schools of criticism have been represented among us, and have together contributed

to the final result . . . Many places still remain in which, for the present, it would not be safe to accept one reading to the absolute exclusion of others. In these cases we have given alternative readings in the margin, wherever they seem to be of sufficient importance or interest to deserve notice. In the introductory formula, the phrases "many ancient authorities," "some ancient authorities," are used with some latitude to denote a greater or lesser proportion of those authorities which have a distinctive right to be called ancient. These ancient authorities comprise not only Greek manuscripts, some of which were written in the fourth or fifth centuries, but versions of a still earlier date in different languages, and also quotations by Christian writers of the second and following centuries.

In order to explain and illustrate the preceding weighty passage to those not familiar with its subject matter, two examples, one from the Gospels and one from the Epistles, are here given. The first is Matth. vi. 13, which reads in the Authorized Version: "For thine is the kingdom, and the power, and the glory, forever. Amen," but is *omitted* from the text of the New Version, and transferred to the margin with the introductory formula: "Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen.*"

Whatever text underlay the Authorized Version in this place, it was not one in any way entitled to respect, for it deviates from the most ancient manuscripts. The omitted clause is wanting in Codex Sinaiticus (*Aleph*, 4th century) Codex Vaticanus (B., 4th cent.), Codex Bezae (D., 6th cent.), and Codex Pal. Dublin (Z., 6th cent.); likewise in the cursive MSS., Nos. 1, 17, 118, 130, and 209. The Codex Alexandrinus (A., 5th cent.), and Codex Ephræmi Rescr. (C., 5th cent.), being mutilated in this place are, of course, useless for the purpose of our inquiry. On the other hand, many of the MSS., which contain the clause, supply it in red ink to distinguish it from the text, while others give it in the margin. It is also in the newly-discovered Codex Rossanensis, ascribed to the close of the sixth century or the begin-

ning of the seventh, the text of which, however, is considered to be inferior in purity to that of the MSS. before mentioned. Turning from the Greek MSS. to the ancient versions, the clause is wanting in the Old Latin, Vulgate, and Memphitic, but found in the Æthiopic, Armenian, Gothic, and Syriac versions; but as there is considerable doubt as to the genuineness of the last-named version, the presence of the clause in it is not as decisive, as it would be without such doubt. The clause is likewise unnoticed in the ancient expositions of the Lord's Prayer by Origen (died 254), Tertullian (200-220), and Cyprian (248-258), although it is found in Chrysostom (397-407). It has been traced back to 1 Chron. xxix. 11, and 2 Tim. iv. 18 is considered to be the germ of this liturgical addition to the text, which crept into it probably about the beginning of the fourth century. These textual considerations left the Revisers no choice, and compelled them to deny it a place in the sacred text, while their marginal annotation is a marvel of comprehensive accuracy.

Our second example is given in parallel columns with the changes in italics in both versions.

1 TIM. III. 16.

1611.

And without controuersie, great is the mysterie of godlinesse: *God* was *manifest* in the flesh, iustified in the Spint, seene of Angels, preached vnto the Gentiles, beleueed on in the world, receiued vp *into* glory.

1881.

And without controversy great is the mystery of godliness; *\*He who* was *manifested* in the flesh, justified in the Spirit, seen of angels, preached *among* the *nations*, believed on in the world; received up in glory.

This very important passage unfolds very clearly the perplexities of textual criticism. Let the reader understand that the difference between the reading *God*, represented in Greek characters by ΘC, and the reading *He who*, represented in

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\* Margin: The word *God* in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

Greek by *OC*, turns upon the presence of the horizontal bar over the two Greek letters, and the genuineness of the line in the centre of *Θ*; the difference between *who*, Greek *OC*, and *which*, Greek *O*, on the presence or absence of the *C*.

Now in the famous Cod. Sin. we have the reading *who* corrected by a hand of the twelfth century into *God*, and in the Cod. Alex. critics are undecided, in the present worn condition of the respective leaf, whether it be *OC* or *ΘC*. Those who saw the MS. soon after it came to England (1628) pronounce almost unanimously in favor of *ΘC*. On the other hand, the Codd. Sin. and Ephr., the Memphitic and Thebaic versions, Origen, and the critical editions of the New Testament by Lachmann, Tischendorf, Tregelles, Ellicott, and Westcott and Hort, pronounce in favor of *OC*; the weight of evidence, therefore, as well as the fact that it is the more difficult reading, compelled the Revisers to adopt it.

The reading *which* against *who*, is supported by the Codex Claromontanus, the Old Latin, Vulgate and Peshito versions, and this explains the marginal note.

So careful a scholar as bishop Ellicott decides "*indisputably* after minute personal inspection"\* for the reading adopted in the New Version.

And concerning the whole passage, Winer, Wiesinger, De Wette, Ellicott, Westcott and Hort, and other competent scholars hold that it formed part of a well known ancient hymn or confession of faith in praise of "The Living God," or "The mystery of godliness," arranged thus:

*Who was manifested in the flesh,  
Justified in the Spirit,  
Seen of Angels,  
Preached among the nations,  
Believed on in the world,  
Received up in glory.*

---

\* See Commentary on the passage.

The other changes in this passage, not textual, need not be discussed here.

On the all-important subject of the text, impartial criticism must pronounce it the purest text of any version extant, conforming as far as scrupulous, laborious, and conscientious scholarship of the most competent textualists now living could make it conform, to the purest text of the most authentic and weighty ancient manuscripts, supported by the earliest and truest versions, and the testimony of the earliest and most learned Christian writers.

The Preface continues:

2. We pass now from the Text to the Translation. The character of the Revision was determined for us from the outset by the first rule, "to introduce as few alterations as possible, consistently with faithfulness." Our task was revision, not re-translation.\*

In the application however of this principle to the many and intricate details of our work, we have found ourselves constrained by faithfulness to introduce changes which might not at first sight appear to be included under the rule.

The alterations which we have made in the Authorized Version may be roughly grouped in five principal classes.

*First*, alterations positively required by change of reading in the Greek Text.

*Secondly*, alterations made where the Authorized Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings.

*Thirdly*, alterations of obscure or ambiguous renderings, into such as are clear and express in their import . . . .

*Fourthly*, alterations of the Authorized Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel.

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\* The term "revision" seems to have been construed very liberally; for strictly speaking the Revised Version is a new translation on the basis of the Authorized Version. The Revision is a new translation from the original with reference to the old; whatever in the old was found to be faithfully rendered was allowed to stand, but wherever in the judgment of the Revisers a change was necessary it was made, so that as a matter of fact the Revision is really a new translation.

*Fifthly*, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness.

These different classes of alterations will now be examined and illustrated.

I. *Alterations positively required by change of reading in the Greek Text.*

In addition to the two examples already given, a few others are supplied without note or comment, the juxtaposition of the two versions being deemed sufficient.

MATTH. V. 22.

1611.

Whosoever is angry with his brother *without a cause*.

1881.

Whosoever is angry with his brother.

MATTH. XIX. 17.

Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life, keep the commandments.

Why *askest* thou me *concerning that which is good*? *One there is who is good*; but if thou *wouldest* enter into life, keep the commandments.

JOHN XX. 16.

She turned her selfe, and saith vnto him, Rabboni, which is to say, Master.

She turneth herself, and saith unto him *in Hebrew*, Rabboni; which is to say, Master.

I PET. II. 21.

Christ also suffered for *vs*, leauing *vs* an example, that yee should follow his steps.

Christ also suffered for *you*, leauing *you* an example, that ye should follow his steps.

2 PET. III. 2.

That ye *may be mindfull* of the words which were spoken before by the holy Prophets, and *of the commandment of vs the Apostles of the Lord and Saviour*.

That ye *should remember* the words which were spoken before by the holy prophets, and *the commandment of the Lord and Saviour through your Apostles*.

REV. XXII. 14.

Blessed are they that *do his commandments* that they may haue right to the tree of life.

Blessed are they that *wash their robes*, that they may have *the right to come* to the tree of life.

II. *Alterations made where the Authorized Version appeared either to be incorrect, or to have chosen the less probable of two renderings.*

I COR. XIV. 20.

Brethren, be not children in *understanding*; howbeit in malice be ye *babes*, but ye *children*, but in *understanding* be men.<sup>1</sup>

<sup>1</sup> Gr. *perfect*, or, *of a ripe age*.

<sup>1</sup> Gr. *of full age*.

This passage in the New Version is a vast improvement upon the Old, which is clearly incorrect in that it fails to bring out the distinction between *παιδία* and *νήπιοι*, which is all important, for the Apostle requires the Corinthians not only not to be children in malice, but to grace the maturity of mind by the guileless innocence of infants.

I COR. XI. 28-34.

- 28 But let a man *examine* himself, and so let him eat of *that* bread and drink of *that* cup. But let a man *prove* himself, 28 and so let him eat of *the* bread, and drink of *the* cup.
- 29 For hee that eateth and drinketh *unworthily*, eateth and drinketh *damnation* to himselfe, *not discerning the Lord's body*. For he that eateth and drink- 29 eth, eateth and drinketh *judgement* unto himself, *if he* *discern not the body*.
- 30 For for this cause many are weake and sickly among you, and *many* sleep. For this cause many among you 30 are weak and sickly, and *not a few* sleep.
- 31 For if we *would iudge* our selues, we should not be iudged. But if we *discerned* ourselves, 31 we should not be judged.
- 32 But when we are iudged, we are chastened of the Lord, that all *should* not be condemned with the world. But *when* we are judged, we 32 are chastened of the Lord, that we *may* not be condemned with the world.
- 33 Wherefore, my brethren, when ye come together to eate, *tary* one for another. Wherefore, my brethren, when 33 ye come together to eat, *wait* one for another.
- 34 *And* if any man hunger, let him eat at home, that *ye come not together* unto *condemnation*. If any man is hungry, let him 34 eat at home; that *your coming together* be not unto *judgement*.

<sup>1</sup> Or, *judgement*.

<sup>1</sup> Gr. *discriminate*.

<sup>2</sup> Gr. *discriminated*.

<sup>3</sup> Or, *when we are judged of the Lord, we are chastened*.



Although this passage does not in all respects come under this head, it does so in some, and is given to show the discrimination between *διακρίνειν*, *κρίνειν*, and *κατακρίνειν*; the first word importing discernment (vv. 29, 31) before and in communicating; the second, expressing the immediate consequences of its non-exercise (vv. 31, 32); and the last, final condemnation (v. 34). The avoidance of rendering *κρίμα* by two separate words (as in the A. V. by *damnation* and *condemnation*) is likewise a great gain.

In addition to quite a number of passages given in the chapter on the Authorized Version, the following seem to come under this head, and exhibit decided improvements in the changes made.

I COR. VIII. 7.

For some <i>with conscience of</i> the	But some, <i>being used until now</i>
idole <i>unto this houre</i> , eate <i>it</i> as a	to the idol, eat as ( <i>of</i> ) a thing <i>sac-</i>
thing <i>offered unto</i> an idole.	<i>rificed</i> to an idol.

I JOHN V. 13.

These things haue I written vnto	These things have I written unto
you <i>that belecue on the Name of the</i>	you, that ye may know that ye have
<i>Son of God</i> , that yee may know,	eternal life, ( <i>even</i> ) <i>unto you that be-</i>
that yee haue eternall life, <i>and that</i>	<i>lieve on the name of the Son of God.</i>
<i>ye may</i> belecue on the Name of the	
Some of God.	

III. *Alterations of obscure or ambiguous renderings into such as are clear and express in their import . . .*

MATTII. V. 16.

Let your light <i>so</i> shine before	<i>Even so</i> let your light shine be-
men, that they may see your good	fore men, that they may see your
workes, and glorifie your father	good works, and glorify your Fa-
which is in heauen.	ther which is in heaven.

The old rendering, by making *so* emphatic by position, obscures the sense which, as in the Revision, connects this verse with v. 15, and imports that as a lamp shines unto all that are in the house, *even so* let your light shine.

## MATTH. XVI. 23.

Get thee behinde me, Satan, thou art *an offence* vnto me.      Get thee behind me, Satan, thou art *a stumblingblock* unto me.

*Offence*, here and in many other places, as well as *offend*, does not signify to give offence, but to cause to stumble.

## LUKE III. 23.

And Iesus himselfe began to be about thirty yeeres of age.      And Iesus himself *when he began (to teach)* was about thirty years of age.

The utterly unmeaning rendering of the A. V. is singularly improved by the translation in the Revision, and the introduction of the supplementary words, put in parentheses here, is very happy.

## JOHN IX. 17.

What sayest thou of him, *that* he hath opened thine eyes?      What sayest thou of him, *in that* he opened thine eyes?

*In that* signifies *because*, and removes the ambiguity.

## ACTS IV. 4.

And the number of the men *was* about five thousand.      And the number of the men *came to be* about five thousand.

The obscurity of the A. V. is removed by a more adequate rendering of ἐγενήθη.

## ACTS XXVII. 40.

And when they had taken vp the ankers, they committed (themselves) vnto the sea.      And casting off the anchors, they left them in the sea.

<sup>1</sup> Or, *cut the ankers, they left them in the sea.*

The translation of the A. V. illustrates not only the selection of the worse and less probable of two possible renderings, but the introduction of a ludicrous ambiguity, if not a positively false statement, all of which is cleared in the concise rendering of the Revision.

The passage x. 1, of this same book, I perceive, introduces in the Revision the marginal reading: "Or, *cohort*" in place

of band. It would, possibly, have been better to have adopted it in the text, although it is to be hoped that the *original* reflection of the temporary English occupant of a Scotch presbyterian pulpit, mentioned by Dr. Eadie (II. p. 367) may not find any imitators. The said exegete enlarging on the power of divine grace in the conversion of Cornelius, startled his hearers with the statement, that he was not only a soldier, but also the leader of a band or company of foreign musicians, many of whom were still coming from Italy.

IV. *Alterations of the Authorized Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel.*

This class of changes is very numerous, and comprises not only words, but clauses and entire sentences; we will consider a few of each.

#### *Words.*

The word *παραιώριον* is rendered in the A. V., Matth. xxvii. 27, "common-hall" (margin, *governor's house*); Mark xv. 16, "prætorium," John xviii. 28, xix. 9, "hall of judgment" (margin, *Pilate's house*); xviii. 33, "judgment-hall"; so likewise in Acts xxiii. 35, and Phil. i. 13, "palace" (margin *Cæsar's court*). In the Revision the word is rendered in the first place "palace" (margin, Gr. *prætorium*); in the second "prætorium" (margin, Or, *palace*); while the passages in John give "palace" (margin, Gr. *prætorium*) and Phil. i. 13, "prætorian guard" (margin, *prætorium*). Why the variation remains in Mark is difficult to say; there is every reason why it should be rendered as in the other places, except the last, where the context and sense require the variation.

*μνημεῖον* in the A. V. is rendered in the same verse, Matth. xxvii. 60, "tomb" and "sepulchre." The Revision avoids the inconsistency.

The unquestionable parallelism of *μακάριοι*, 1 Pet. iii. 14, and the same word in Matth. v. 10, rendered in the A. V., "happy" in the first place, and "blessed" in the second has been recognized in the Revision by a consistent rendering.

The parallelism, if not identity, of the subjoined two passages exhibits an unjustifiable inconsistency in the A. V.; the words in italics show the verbal agreement in the Greek.

MARK XII. 38-40.

LUKE XX. 46, 47.

1611.

Beware of the Scribes which *loue* to go in long *clothing*, and (*loue*) *salutations* in the *market places*, And the *chiefe* seates in the Synagogues, and the *uppermost* rounes at feasts: Which deuoure widowes houses, and for a *pretence* make long prayers.

Beware of the Scribes, which *desire* to walke in long *robes*, and *loue greetings* in the *markets*, and the *highest* seats in the Synagogues, and the *chiefe* rounes at feasts: which deuoure widowes houses, and for a *shew* make long prayers.

The extent to which this inconsistency has been removed in the Revision, is apparent from the re-appearance of the same passages in their amended form.

MARK XII. 38-40.

LUKE XX. 46, 47.

1881.

Beware of the scribes, which desire to walk in long robes, and *to have* salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: *they* which devour widows' houses, and for a pretence make long prayers.

Beware of the scribes, which desire to walk in long robes, and *love* salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers.

1 Or, *even while for a pretence they make.*

The differences remaining are faithful renderings of the Greek text.

The glaring inconsistency of rendering, and its successful correction in 1 Cor. xv. 27, 28, which follows needs no comment beyond stating that the words in italics are parts of the same Greek verb.

1611.

1881.

For *he hath put* all things vnder his feet; but when hee saith all things *are put vnder him*, it is manifest that hee is excepted which *did put* all things vnder him. And when all things *shall bee subdued vnto* him, then *shal* the Sonne also himselfe *bee subiect vnto* him that *put* all things vnder him, that God may be all in all.

For, *He put* all things *in subjection* under his feet. But when he saith, All things *are put in subjection*, it is evident that he is excepted who *did subject* all things unto him. And when all things *have been subjected* unto him, then *shall* the Son also himself *be subjected* to him that *did subject* all things unto him, that God may be all in all.

The Revisers of the New Version had in the Genevan and Rhemish versions examples of greater consistency of rendering, but they excel both in making one verb bring out by more correct inflection all the variations of thought, with the result that this passage is perhaps the most faithful transcript of the Greek idiom in the English that could be furnished. One such example is the most eloquent monument of the masterly skill of the Revisers.

*Clauses and Sentences.*

Among the inconsistencies referred to under this head may be instanced several quotations from the Old Testament, *e. g.*, Deut. xxxii. 35, quoted the same words in the Greek, appears in the A. V. thus:

ROM. XII. 19.

HEB. X. 30.

Vengeance is mine, I will repay,  
saith the Lord.

Vengeance belongeth vnto me, I  
wil recompense, saith the Lord.

The rendering in Hebrews is that adopted in both places in the Revision, except "saith the Lord" in Hebrews, as not belonging to the text.

Gen. xv. 6 (lxx.) is quoted in the two versions thus:

ROM. IV. 3.

1611.

1881.

It was counted vnto him for righteousness.

It was reckoned unto him for  
righteousness.

ROM. IV. 22.

It was imputed to him for righteousness.

(Same as above.)

GAL. III. 6.

It was 'accounted to him for righteousness.

(Same as above.)

<sup>1</sup> Or, *imputed*.

JAMES II. 23.

It was imputed vnto him for righteousness.

(Same as above.)

and Rom. iv. 9 in connection with the first two:

Faith was reckoned to Abraham  
for righteousness.

To Abraham his faith was reck-  
oned for righteousness.

Psalms xcvi. 11 is quoted in the same context thus:

HEB. III. 11.

1611.

1881.

So I swear in my wrath: <sup>1</sup>They  
shall not enter into my rest.

As I swear in my wrath, <sup>1</sup>They  
shall not enter into my rest.

<sup>1</sup> Or, *if they shall enter.*

<sup>1</sup> Gr, *if they shall enter.*

HEB. IV. 3.

As I haue sworne in my wrath,  
if they shall enter into my rest.

(Same as above.)

These examples, illustrative of what has been done on a large scale, indicate a step in the right direction, which can hardly be overestimated as to the benefit to be derived therefrom by every reader of the Holy Scriptures.

*V. Alterations rendered necessary* BY CONSEQUENCE.

What is meant by these had best be given in the language of the Preface, which says:

This may be made plain by an example. When a particular word is found to recur with characteristic frequency in any one of the Sacred Writers, it is obviously desirable to adopt for it some uniform rendering. Again, where, as in the case of the first three Evangelists, precisely the same clauses or sentences are found in more than one of the Gospels, it is no less necessary to translate them in every place in the same way. These two principles may be illustrated by reference to a word that perpetually recurs in St. Mark's Gospel, and that may be translated either "straightway," "forthwith," or "immediately." Let it be supposed that the first rendering is chosen, and that the word, in accordance with the first of the above principles, is in that Gospel uniformly translated "straightway." Let it be further supposed that one of the passages of St. Mark, in which it is so translated is found, word for word, in one of the other Gospels, but that there the rendering of the Authorized Version happens to be "forthwith" or "immediately." That rendering must be changed on the second of the above principles; and yet such a change would not have been made but for this concurrence of two sound principles, and the consequent necessity of making a change on grounds extraneous to the passage itself.

This is but one of many instances of consequential alterations which might at first sight appear unnecessary, but which nevertheless have been deliberately made, and are not at variance with the rule of introducing as few changes in the Authorized Version as faithfulness would allow.

The Preface then dwells upon grammatical changes, which require no discussion or illustration here, as they have been fully presented before in the chapter on the Authorized Version. It proceeds:

3. We now come to the subject of Language.

The second of the rules by which the work has been governed prescribed that the alterations to be introduced should be expressed as far as possible, in the language of the Authorized Version or of the Versions that preceded it.

To this rule we have faithfully adhered. We have habitually consulted the earlier Versions; and in our sparing introduction of words not found in them or in the Authorized Version we have usually satisfied ourselves that such words were employed by standard writers of nearly the same date, and had also that general hue which justified their introduction into a Version which has held the highest place in the classical literature of our language. We have never removed any archaisms, whether in structure or in words, except where we were persuaded either that the meaning of the words was not generally understood, or that the nature of the expression led to some misconception of the true sense of the passage. The frequent inversions of the strict order of the words, which add much to the strength and variety of the Authorized Version, and give an archaic colour to many felicities of diction, have been seldom modified. Indeed, we have often adopted the same arrangement in our own alterations; and in this, as in other particulars, we have sought to assimilate the new work to the old.

In a few exceptional cases we have failed to find any word in the older stratum of our language that appeared to convey the precise meaning of the original. There, and there only, we have used words of a later date; but not without having first assured ourselves that they are to be found in the writings of the best authors of the period to which they belong.

The gravamina against the Authorized Version under this head having been fully considered in the chapter relating to it require no further discussion here. On the general subject it may be added that to the "innocent archaisms" which the conservative spirit of the Revisers has retained belong *hath*, *whiles*, *thoroughly*, *holpen*, and *which* for *who*.

The American Revisers desired to go further in this matter,

as appears from VII. in the Classes of Passages enumerated in the Appendix, which reads:

Substitute modern forms of speech for the following archaisms, viz., *who* or *that* for *which* when used of persons; *are* for *be* in the present indicative; *know*, *knew*, for *wot*, *wist*; *drag* or *drag away* for *hale*.

In the treatment of proper names the Revisers, not bound by any special rule, followed generally the rule laid down for their predecessors, without the capricious violations of which they were guilty. That rule, it will be remembered, was to this effect:

The names of the prophets and the holy writers, with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.

The Preface adds:

Some difficulty has been felt in dealing with names less familiarly known. Here our general practice has been to follow the Greek form of names, except in the case of persons and places mentioned in the Old Testament, in this case we have followed the Hebrew.

For ample illustrations of the inconsistencies of the A. V., under this head, the reader may consult the chapter relating to it. They have been corrected in the New Version, where, *e. g.*, Acts vii. 45 now reads: "Which also our fathers, on their turn, brought in with *Joshua* when they entered on the possession of the nations"; and Heb. iv. 8: "For if *Joshua* had given them rest, he would not have spoken afterward of another day."

The marginal notes in the New Version are singularly valuable, and exhibit in a striking manner the masterly handling of the well-nigh inexhaustible material, of which these notes embody the result. In the language of the Preface:

These Notes fall into four main groups: first, notes specifying such differences of reading as were judged to be of sufficient importance to require a particular notice; secondly, notes indicating the exact rendering of words to which, for the sake of English idiom, we were obliged to



give a less exact rendering in the text; thirdly, notes, very few in number, affording some explanation which the original appeared to require; fourthly, alternative renderings in difficult or debateable passages. The notes of this last group are numerous, and largely in excess of those which were admitted by our predecessors. In the 270 years which have passed away since their labours were concluded, the Sacred Text has been minutely examined, discussed in every detail, and analyzed with a grammatical precision unknown in the days of the last Revision. There has thus been accumulated a large amount of materials that have prepared the way for different renderings, which necessarily came under discussion. We have therefore placed before the reader in the margin other renderings than those which were adopted in the text, wherever such renderings seemed to deserve consideration. The rendering in the text, where it agrees with the Authorized Version, was supported by at least one third, and, where it differs from the Authorized Version, by at least two thirds of those who were present at the second revision of the passage in question.

Notes of the first group are generally introduced by the formulæ: "Some ancient authorities," "many ancient authorities," "some authorities," etc.; e. g., at Matth. xxiii. 38: "Some ancient authorities omit *desolate*." John v. iii., "Many ancient authorities insert wholly or in part, *waiting for the moving of the water: 4. for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole, with whatsoever disease he was holden*." Matth. xviii. 10, "Many authorities, some ancient, insert ver. 11, *For the Son of man came to save that which was lost*. See Luke xix. 10"; and other variations of the formula.

Notes of the second group are generally introduced by "Gr," i. e., Greek; e. g.: Matth. vi. 1, "Gr. *a millstone turned by an ass*." Luke xv. 16, "Gr. *the pods of the carob-tree*." Acts xxvii. 12, "Gr. *down the southwest wind and down the northwest wind*." Heb. xiii. 5, "Gr. *Let your turn of mind be free*."

Of notes of the third group the following are instances: Matth. xviii. 24, "This talent was probably worth about £240"; v. 28, "The word in the Greek denotes a coin worth about eight pence half-penny"; xxvii. 6, "Gr. *corbanas*, that is, *sacred treasury*. Compare Mark vii. 11." Mark xiv. 3, "Gr. *pistic nard*, *pistic* being perhaps a local name. Others take it to mean *genuine*, others *liquid*." Luke xxiii. 33, "According to the Latin, *Calvary*, which has the same meaning." John

xxi. 15-17, "*Love* in these places represents two different Greek words." Acts ix. 36, "That is, *Gazelle*." 1 Pet. v. 13, "That is, The church, or, the sister."

Notes of the fourth group are simply introduced by "Or"; *e. g.*: Matth. iii. 17, "Or, *This is my Son; my beloved in whom I am well pleased*. See ch. xii. 18." Luke ii. 49, "Or, *about my Father's business*. Gr. *in the things of my Father*." John xviii. 12, "Or, *military tribune*. Gr. *chiliarch*." Rom. vi. 5, "Or, *united with the likeness . . . with the likeness*." Heb. xii. 18, "Or, *a palpable and kindled fire*"; 22, "Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*" James iv. 5, "Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy*. Or, *That spirit which he made to dwell in us yearneth for us even unto jealous envy*." Rev. xii. 10, "Or, *Now is the salvation, and the power, and the kingdom become our God's, and the authority is become his Christ's*."

There are still some particulars to which the Preface refers.

(a) The use of italics has been "on the general principle of printing in italics words which did not appear to be necessarily involved in the Greek. Our tendency has been to diminish rather than to increase the amount of italic printing; though, in the case of difference of readings, we have usually marked the absence of any words in the original which the sense might nevertheless require to be present in the Version; and again, in the case of inserted pronouns, where the reference did not appear to be perfectly certain, we have similarly had recourse to italics. Some of these cases, especially when there are slight differences of reading, are of singular intricacy, and make it impossible to maintain rigid uniformity."

(b) The arrangement in paragraphs, preserving "the due mean between a system of long portions which must often include several separate topics, and a system of frequent breaks" adopted in the New Version is a decided and marked improvement, for while the continuity of the thought is not interrupted by arbitrary or injudicious breaks, the retention of the traditional plan of a division by chapter and verse, as indicated on the margin, affords unimpaired facilities for reference. There are, however, certain defects which will be noted below.

(c) The metrical arrangement of quotations from the Poetical Books of the Old Testament, and of the hymns in Luke i., ii., not only arrests attention by contrast, but affords material aid to the right understanding of the Scriptures of the New Testament.

(d) The matter of punctuation is not only free from caprice in the New Version, but peculiar care has been taken to make it an important auxiliary to the right understanding of the Scriptures, and to their proper reading, *e. g.*, on occasions for public worship. Much of what has been said under the last few heads, may be illustrated by the juxtaposition of the two versions. As the Bibles now circulated differ considerably in punctuation, etc., from the edition of 1611, the quotation is from an ordinary Bible.

## ROMANS XV.

*Authorized Version.*
*The New Version.*

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thith-

For I will not dare to speak of 18 any things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs 19

and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ; yea, 4mak- 20 ing it my aim so to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation; but, as it is written, 21

They shall see, to whom no tidings of him came, And they who have not heard shall understand.

Wherefore also I was hindered 22 these many times from coming to you: but now, having no more 23 any place in these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope to see you in my journey, and to be brought on my way thitherward by you, if first in some

erward by you, if first I be somewhat filled <sup>2</sup>with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

<sup>1</sup> Or, *many ways*, or, *oftentimes*.

<sup>2</sup> Gr. *with you*, v. 32.

measure I shall have been satisfied with your company)--but 25 now, *I say*, I go unto Jerusalem, ministering unto the saints.

<sup>1</sup> Gr. *of those things which Christ wrought not through me*.

<sup>2</sup> Many ancient authorities read *the Spirit of God*. One reads *the Spirit*.

<sup>3</sup> Gr. *fulfilled*.

<sup>4</sup> Gr. *being ambitious*.

It is impossible for any unprejudiced critic to hesitate as to which version of the above passage is superior in every respect. The clearness of the new version, the epistolary style, the cordiality of the expression, and the ease of the division, all in strict accordance with the Greek, are worthy of all commendation, and entitled to the grateful recognition of every lover of the Word of God.

The Preface continues:

(e) We may in the last place notice one particular to which we were not expressly directed to extend our revision, namely, the Titles of the Books of the New Testament. These titles are no part of the original text; and the titles found in the most ancient manuscripts are of too short a form to be convenient for use. Under these circumstances, we have deemed it best to leave unchanged the titles which are given in the Authorized Version as printed in 1611.

The edition of 1611 contains Summaries of the Contents of each chapter, and marginal references, both supplied by the Authorized Translators, which do not appear in the Revised Version. The adoption of the paragraph system is of course inconsistent with the summaries of the contents of each chapter, but as those summaries are excellent, though susceptible of improvement, they might with great advantage be adapted to the paragraph system, by the contents of each greater paragraph appearing in the margin. This would certainly enhance the facilities for reference, and break the somewhat heavy appearance of the page. The seventh of the prin-

ciples and rules under which the Revision was made reads: "To revise the headings of chapters and pages, paragraphs, italics, and punctuation." As "to revise" does not mean "to discard," and as "the headings of chapters and pages" must include the summaries, it seems to follow, that these, duly revised, should be adapted to the paragraph system; and they may be so adapted without difficulty, for the summaries are subdivided; *e. g.*, that of Matth. i. runs: "1 The genealogy from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ." The last requires correction, but there is no reason why these subdivisions of contents should not be placed against the appropriate verses in the margin. The marginal references too, though not forming part of the original text, are an integral portion of the Authorized Version, and after thorough revision, should be restored in the New, for the Fundamental Rules, as well as the Principles and Rules, do not authorize the Revisers to *discard* important and valuable parts of the Authorized Version, but simply impose upon them the duty of *revision*. In the citations, numbering 263, and the references 376, together 639,\* the places in the Old Testament from which they are taken, as well as those to which they refer, should certainly be indicated in the margin. The omission is a serious and very inconvenient defect, which more than counterbalances the metrical arrangement. The Preface sheds no light upon these important omissions. A limited number of references to other places of the inspired volume can not fail to conduce to the proper understanding of its contents.

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\* See Angus, *Bible Hand Book*, pp. 332-40, Engl. ed., for very valuable information on the subject of quotations.

There is probably not a passage in the Preface which has been more abundantly verified than the following:

We know full well that defects must have their place in a work so long and so arduous as this which has now come to an end. Blemishes and imperfections there are in the noble Translation which we have been called upon to revise; blemishes and imperfections will assuredly be found in our own Revision.

It is not exaggeration to affirm that the Revisers have been vastly more faulted than praised, and that their noble work has been condemned in terms of unsparing severity of censure, but it is only just and fair to say that no criticism is entitled to respect, which draws a *general* conclusion affecting the entire Version from a real or imaginary blemish, defect, or error in isolated passages. The time for a just criticism of the entire Version has been altogether too short since the date of its publication. It is now put on trial, and that the trial will be severe and take note of every part of the work is just what is to be expected; there cannot be a doubt that the present revision of the New Testament is not final, and that the changes introduced will be subjected to renewed examination; the detailed discussion of those resting on various readings of the Greek codices is out of the question in this volume, but of those presenting renderings less felicitous than those of the Authorized Version the following are instances:

Matth. xiii. 37-39, the uniform rendering of *δέ* by *and*, weakens the passage, and "the good seed are the children of the kingdom" (A. V.) is decidedly better than "and the good seed, these are the sons of the kingdom" (R. V.); see also 1 Cor. xii. 8-10. Matth. xxvii. 56 should be rendered agreeably to the parallel passage in Mark xv. 40: "Among whom *were* Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee," instead of *was*. It is true that the Greek idiom requires the singular of the verb, but the English idiom demands the plural. John xi. 42, "Because of the multitude which *standeth* around I said it, that they may believe" should have the verb in the plural. Acts iii. 26 should not read, "turning away every one of you from *his* iniquities," but "from *your*." The confounding of *shall*

and *will* in Matth. xxvi. 21, 34, needs correcting,—the first place should be rendered *will*, the second *wilt*,—as does the confounding of the verb *to will* and the future auxiliary in Matth. xiii. 28; xv. 28; xvii. 4; xxvi. 17, 39; Mark x. 51; xiv. 12, 36; Luke ix. 54; xviii. 41. The subjunctive *be* also should be changed into the indicative *is* in John vii. 16, 17 and Acts iv. 19; the conjunction *if* in Mark xv. 44 should be changed into *whether*, and in 1 Cor. xiii. 1, 2, 3, into *though*; Matth. xiv. 29 and Rom. i. 13, *to come* should be *to go*. The tautological forms, *out out*, Matth. vii. 5, *from—from*, Luke xix. 26, and *for ever and ever*, the latter in many places, as the rendering of *εἰς τοῦς αἰῶνας τῶν αἰώνων*, should be avoided; the same applies to *footstool of his feet*, Matth. v. 35, *agreed together*, Acts v. 9, and the unpleasant repetition of *that*, 1 Thess. iv. 15, and Heb. xii. 12, 13; the possible suggestion of puns in the tautophonous rendering *son sun*, Matth. v. 45, and *fall asleep the rest*, 1 Thess. iv. 13, might easily be corrected by a return to the more felicitous renderings of the Authorized Version. *Nought* should be spelt *naught*! in quite a number of places.\*

This version, like every other version, has its shortcomings and excellencies, but it should be remembered that while the widest difference of opinion exists not only among scholars in general, but presumably among the Revisers in particular, on all the points mentioned in the Preface, every *change* in the text has the vote of a two-thirds majority of those present at the second revision in its favor; every member of the different companies must have, at some time or another, for the sake of the general good, surrendered his individual judgment. Of this several instances may be given by reference to the able work on the English Bible by the late lamented Dr. Eadie, who (ii. p. 368, *sq.*) suggests that Matth. viii. 20 should be rendered, “The birds of the air have *roosting* places,” but it was not adopted, for the Company of which he was a member retains “*nests*,” and supplies the alternative rendering “*lodging-places*” in the margin. Bishop Lightfoot, another member, suggests (*Fresh Revision*, p. 77, Am. ed.) that James i. 15

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\* For many more of similar examples, see G. Washington Moon, *The Revisers' English*, London and New York, 1882.

might run, "Lust when it hath conceived, *bringeth forth* sin, and sin, when it is *perfected* (or "*grown*") *gendereth* death"; but the New Version gives: "Lust when it hath conceived, *beareth* sin; and *the* sin, when it is *full grown*, *bringeth forth* death." Archbishop Trench, another member, recommends (*On the Auth. Version*, p. 142, Am. ed.) that Col. ii. 23, "a *reputation* of wisdom," should take the place of "a *show* of wisdom," but the old rendering was retained. And lastly, the Chairman, bishop Ellicott (*Revision*, p. 139, Am. ed.), proposed that Rom. vii. 5, 6 should read, "For when we were in the flesh, the *stirrings of sins*, which were *by* the law, *did work* in our members to bring forth fruit unto death. But now we have been *loosed* from the law, having died *unto* that wherein we were *held*," but the Company adopted: "For when we were in the flesh, the *sinful passions* which were *through* the law, *wrought* in our members to bring forth fruit unto death. But now we have been *discharged* from the law, having died *to* that wherein we were *holden*."

Among the shortcomings of the version, which have been noticed by me are: the concluding clause of Mark ix. 49, "and every sacrifice shall be salted with salt," which has been dropped from the text, and placed in the margin with the remark that "many ancient authorities add" it. This is misleading, for *most* ancient authorities have it, namely, Codd. A., C., D., the Old Italic, Vulgate, Peshito and dependent versions, as well as the critical editions of Lachmann, Alford, and Weiss,—while Tregelles and Westcott and Hort hesitate, and *per contra*, the Cod. Sin., B., L., and  $\Delta$ , with Tischendorf and McClellan reject it; but as L. and  $\Delta$ . belong respectively to the eighth and ninth centuries, and L. moreover, is thought to be dependent on B., the weight of evidence appears to be in favor of its retention in the text, especially as the worst that Tischendorf can say against it, is that "the clause seems to have been borrowed from Lev. ii.



13," to which place the marginal note in the New Version refers.

The second passage is Matth. xv. 26, 27, and is a case of defective translation. It reads in the two versions:

1611.

*But* he answered, and said, It is not meete to take the childrens bread, and to cast it to dogs. And she said, *Trueth* Lord: *yet* the dogs eat of the crumbes which fall from their masters table.

1881.

*And* he answered and said, It is not meet to take the children's bread and cast it to *the* dogs. *But* she said, *Yea*, Lord: *for even* the dogs eat of the crumbs which fall from their master's table.

The italics show the alterations, and no one can deny that they are decided improvements, as completely changing the drift of the woman's plea, and accentuating the maternal intensity of her stupendous faith. But would it not have been better to have translated *κυρῆσιος* in v. 26, and *κυράρια* in v. 27, by an appropriate diminutive? It would have been justified by the Vulgate which has in v. 26 *canibus*, and in v. 27 *catelli*, rendered after it by Wiclif, *houndis* and *whelpis*, and the Rhemists *dogges* and *whelpes*, by Tyndale and the Genevan *whelpes* in both verses. *Little dogs*, or *pet dogs*, answering to Luther's *Hündlein*, and Martin's *petits chiens*, appears required, if for no other reason, for that of removing the harshness of the offensive words *dogs*. Perhaps *ψυχίων* likewise might have been rendered better than *crumbs*, which conveys no idea that crumbs were the soft part of the bread used by the ancients instead of a napkin, and having served that purpose, given to pet dogs.

The third passage relates to grammar. It is John x. 35, the first part of which stands in the New Version as in the Authorized: "If *he* called them gods." The subject of *εἶπε* to be supplied seems to be either *ὁ νόμος* or *ἡ γραφή*, and the clause might be rendered, "If *it* call them gods."

Many if not most of the alleged shortcomings of the Ver-

sion are indicated in the Appendix. In America, *e. g.*, forms such as "are being saved," though strictly grammatical, are deemed pedantic, and in England "counted not the being on an equality with God a thing to be grasped" is probably regarded as stilted.

The grammatical preciseness of the New Version appears to be one of the things chiefly complained of. The writer does not pretend to pass an opinion on that head, but as the Authorized Version is notorious for grammatical inaccuracy, the removal of that class of imperfections is an unquestionable gain. For illustrations the reader is referred to the chapter on that version.

Something remains to be said about the Appendix, setting forth the points of variation between the British and American Companies of Revisers; it was originally much larger and "the best part of the American labor is incorporated in the book," as is stated by Dr. Schaff in *Companion to the Revised Version of the English New Testament*, p. 107. The statement of Bishop Lee, in the same work, shows that in the four Gospels not less than 318 American suggestions, not including returns to the Authorized Version, the substitution of *who* for *which*, and metrical arrangements, were adopted by the English Company. As these suggestions were really variations, their adoption shows how hearty, liberal and honorable have been the concessions of both parties. The Appendix has the title:

*List of readings and renderings preferred by the American Committee, recorded at their desire.*

#### CLASSES OF PASSAGES.

- I. Strike out "S." (*i. e.* Saint) from the title of the Gospels and from the heading of the pages.
- II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews: strike out the word "General" from the title of the

Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

- III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."
- IV. At the word "worship" in Matth. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."
- V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz., in Matt. ii. 5, 17, 23; iii. 3; iv. 14, viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.
- VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz., in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; 1 Heb. iii. 8, 9; 1 Pet. i. 6.
- VII. Substitute modern forms of speech for the following archaisms, viz., "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."
- VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words *δαίμων*, *δαιμόνιον*); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").
- IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.
- X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15-17.
- XI. Wherever "patience" occurs as the rendering of *ὑπομονή* add "steadfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; 1 Heb. xii. 1.
- XII. Let *ἀσδάριον* (Matt. x. 29; Luke xii. 6) be translated "penny," and *δηνάριον* "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.
- XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering, "Or, *God and the Father*" etc.; viz., in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Fa

ther" add the marg. "Or, *God and our Father*"; viz., in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; Jas. i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz., in Rev. i. 6.

XIV. Let the use of "fulfill" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

Then follows a large number of passages, containing very valuable readings, and renderings, well worth the thoughtful attention and careful study of every student of the Word of God; a few examples are here given:

Matth. xii. 23, For "Is this the son of David?" read "Can this be the son of David?" (Comp. John iv. 29). Mark ii. 4, 9, 11, 12, "bed" add marg. "Or, *pallet*." So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33. Luke xxii. 70, For "Ye say that I am" read "Ye say *it*, for I am," and substitute the text for the margin. John xvi. 25, 29, For "proverbs" read "dark sayings." Acts xiii. 18, For "suffered he their manners" read "as a nursing-father bare he them," and in the marg. read "Many ancient authorities read *suffered he their manners*." Rom. xii. 1, For "reasonable" read "spiritual" with marg. "Gr. *belonging to the reason*." 1 Cor. ii. 13, For "Comparing spiritual things with spiritual" read "Combining spiritual things with spiritual *words*" and omit marg. 3; 14, "natural" add marg. "Or, *unspiritual*. Gr. *psychical*." 2 Cor. ii. 15, For "are being saved . . . are perishing" read "are saved . . . perish," and put the present text into the margin; iv. 3, For "are perishing" read "perish" and put the present text into the margin. Gal. v. 12, For "cut themselves off" read "go beyond circumcision." Eph. iii. 13, For "ye faint not" read "I may not faint" (with marg. "Or, *ye*"). Phil. ii. 6, For "being" read "existing" and omit marg. 10 Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. 11. Col. iii. 5, For "mortify" read "put to death" and omit marg. 12. 1 Thess. iv. 12, For "honestly" read "becomingly." 2 Thess. ii. 2, For "is *now* present" read "is just at hand." 1 Tim. v. 12, For "faith" read "pledge" (with marg. "Gr. *faith*"). 2 Tim. ii. 26, Read "having been taken captive by him unto his will," and let marg. 11 run "Or, *by him, unto the will of God*. Gr. *by him*, etc." Titus iii. 10, For "A man . . . heretical" read "a factious man." Heb. x. 25, For "the assembling of ourselves together" read "our own assembling together." James iv. 4, "adulteresses" add marg. "That is, *who break your marriage vow to God*." 1 Pet. ii. 2, In marg. 9 for "reasonable" read "belonging to

the reason." 2 Pet. i. 1, Let marg. 4 and the text exchange places. 1 John v. 18, Substitute marg. 2 for the text, and add marg. 3 "Some ancient manuscripts read *him*." 2 John 1 (and 5), "lady" add marg. "Or, *Cyria*." 3 John 8, For "with the truth" read "for the truth." Jude 4, For "set forth" read "written of beforehand" putting the present text into the margin. Rev. vi. 6, "A measure" etc., add marg. (instead of marg. 3 and 4) "Or, *A chanix* (*i. e.* about a quart) of wheat for a shilling—implying great scarcity."

On this whole subject of the Appendix I add the words of Dr. Schaff, *Companion*, etc., p. 113:

But whatever may be the ultimate fate of the American Appendix, it is of very little account as compared with the substantial agreement. It is a matter of wonder and congratulation that the Committees, divided by the ocean and representing two independent and high minded nations sensitive of their honor, should, after several years of unbroken and conscientious labor, have arrived at such a substantial harmony in the translation of their most sacred book, which is recognized by both as their infallible guide in all matters of Christian faith and duty.

The Anglo-American Revision is the noblest monument of Christian union and co-operation in this nineteenth century.

And herein is the finger of Providence, and the best guarantee of success.

Several consecutive passages, in parallel columns, with the variations marked in both versions and brief notes, are now produced to convey some idea, however inadequate, of the magnitude of the work, and the manner of its execution. The italics call attention to the changes: supplied matter, printed in both versions in italics, is here given in parentheses.

## MATTHEW VI. 5-15.

1611.

1881.

- 5 And when *thou prayest, thou shalt* not be as the hypocrites *are*: for they loue to *pray standing* in the Synagogues, and in the corners of the streets, that they may be seene of men. Uerily I say vnto you, they haue their reward.
- And when *ye pray, ye shall* not be as the hypocrites: for they loue to *stand and pray* in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have *received* their reward.

- 6 But thou when thou prayest, enter into *thy closet*, and *when thou hast* shut thy doore, pray to thy father which is in secret, and thy father which seeth in secret, shall *reward* thee *openly*.
- 7 *But when yee pray*, vse not vaine repetitions, as the *heathen* doe. For they thinke that they shall be heard for their much speaking.
- 8 Be not *yee* therefore like vnto them: For your father knoweth what things ye haue neede of, before yee aske him.
- 9 After this manner therefore pray yee, Our father which art in heauen, hallowed be thy Name.
- 10 Thy kingdome come. Thy will be done, *in earth, as it is in heauen*.
- 11 Giue vs this day our dayly bread.
- 12 And forgiue vs our debts, as we *forgiue* our debtors.
- 13 And *leade* vs not into temptation, but deliuer vs from *euill*: *For thine is the kingdome, and the power, and the glory, forever. Amen.*
- 14 For, if ye forgiue men their trespasses, your heauenly Father will also forgiue you.
- 15 But, if yee forgiue not men their trespasses, neither will your Father forgiue your trespasses.
- But thou, when thou prayest enter into *thine inner chamber*, and *having shut* thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall *recompense* thee.
- And in praying* use not vain repetitions, as the *Gentiles* do: for they think that they shall be heard for their much speaking.
- Be not therefore like unto them: 8 for your Father knoweth what things ye have need of, before ye ask him.
- After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, *as in heaven so on earth*.
- Give us this day our daily bread. 11
- And forgiue us our debts, as we 12 *also have forgiven* our debtors.
- And *bring* us not into temptation, but deliver us from *the evil one*.<sup>4</sup> 13
- For if ye forgiue men their trespasses, your heavenly Father will also forgiue you. 14
- But if ye forgiue not men their trespasses, neither will your Father forgiue your trespasses. 15

American addition in Appendix: v. 11. Let the margin read Gr. *our bread for the coming day*, or *our needful bread*. So in Luke xi. 3.

1 Some ancient authorities read *God your Father*.

2 Gr. *our bread for the coming day*.

3 Or, *evil*.

4 Many authorities, some ancient, but with variations, add *For thine is the kingdom and the power, and the glory, forever. Amen*.

## NOTES ON THE VARIATIONS.

v. 5. The reading "ye pray, ye shall not be" is sustained by the Cod. Sin., B. Z., and all the critical editions except those of Alford and Scrivener; *to stand and pray*, restores the translation of Tyndale, 1534; *they have received*, they have it in full, have received it already, viz., the applause they sought. v. 6. *thine inner chamber*, preferable to closet, which is too ambiguous, and chamber without inner, used by Tyndale and the later versions; it must be regarded as a felicitous rendering of *ταμειὸν*; *having shut*, the participial rendering conforms to the Greek and English idiom. *only*, omitted in Sin. B. D. Z., and most of the critical editions; *recompense*, without *only*, appears more suitable than *reward* which is somewhat ambiguous. v. 7. *And in praying*, better than, *But when ye pray*; the *ὁ* simply connects the thought, and the participial construction is both idiomatic, and more precise. *Gentiles*, to secure uniformity. v. 10. *As in heaven so on earth*, is an alteration required by the parallelism of the clause *γεννησῇ τὸ ἑλλημὰ σου* with the two clauses preceding it, as well as by its logical position. See for the discussion of the subject the able article of Hanne in *Jahrbücher für Deutsche Theologie*, 1866, p. 507, sq. v. 11. *also have forgiven*, is the reading sustained by the Cod. Sin., B. Z., and the best critical editions. The thought, moreover, is ethically more true and beautiful than the old rendering. v. 13. *bring*, in this difficult passage, is theologically preferable to *lead*, comp James i. 13; *the evil one*, construed as a masculine by Origen, Chrysostom, Erasmus, Beza, Meyer, Fritzsche, Wordsworth, and Ellicott; *The doxology* omitted, see above pp 491, 462.

## ACTS XVII. 22-31.

1611.

1881.

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|---|--|
| <p>22 Then Paul stood in the midst of <i>Mars-hill</i>, and said, Yee men of Athens, I perceiue that <i>in all things</i> yee are <i>too</i> superstitious.</p> <p>23 For as I passed <i>by</i>, and <i>beheld</i> your <i>deuotions</i>, I found an Altar with this inscription, TO THE UNKNOWN GOD. <i>Whom</i> therefore yee <i>ignorantly</i> worship, <i>him declare</i> I vnto you.</p> <p>24 God <i>that</i> made the world, and all things therein, <i>seeing that hee</i> is Lord of heauen and earth, dwelleth not in temples made with hands:</p> <p>25 Neither is <i>worshipped with mens</i></p> | <p><i>And</i> Paul stood in the midst of 22 <i>the Areopagus</i>, and said, Ye men of Athens, I perceive that ye are <i>somewhat</i> <sup>1</sup>superstitious.*</p> <p>For as I passed <i>along</i>, and <i>observed the objects of your worship</i>, I found <i>also</i> an altar with this inscription, <sup>2</sup>TO AN UNKNOWN GOD. <i>What</i> therefore ye worship <i>in ignorance</i>, <i>this set I forth</i> unto you.</p> <p>The God that made the world 24 and all things therein, <i>he, being</i> Lord of heaven and earth, dwelleth not in <sup>3</sup>temples made with hands;</p> <p>neither is <i>he served by men's</i> 25</p> |
|---|--|

\* App.: For "somewhat superstitious" read "very religious" and put the present text in the margin.

hands as though he needed any-  
thing, seeing he giveth to all,  
life and breath, and all things,

26 And *hath* made of one *blood* all  
nations of men, for to dwell on  
all the face of the earth, and  
*hath* determined *the times before*  
appointed, and the bounds of  
their habitation:

27 That they should seeke *the Lord*,  
if haply they might feele after  
him, and finde him, though he  
*be* not farre from *every* one of vs.

28 For in him we liue, and mooue,  
and haue our being, as certaine  
*also* of your owne Poets haue  
said, For we are also his off-  
spring.

29 *Forasmuch* then *as wee are* the  
offspring of God, wee ought not  
to thinke that the Godhead is  
like vnto golde, or siluer, or  
stone grauen by arte, and mans  
deuice.

30 And the times of *this* ignorance  
God *winked at*, but now com-  
mandeth all men euery where to  
repent:

31 *Because* he hath appointed a day  
in the which he will iudge the  
world in righteousness, by *that*  
man whom hee hath ordeined,  
whereof he <sup>3</sup>hath giuen assur-  
ance vnto all men, in that he  
hath raised him from the dead.

<sup>1</sup> Or, *Court of the Areopagites.*

<sup>2</sup> Or, *gods that you worship.*

<sup>3</sup> Or, *offered faith.*

hands, as though he needed any-  
thing, seeing he *himself* giveth  
to all life, and breath, and all  
things;

and *he* made of one *euery nation* 26.  
of men for to dwell on all the  
the face of the earth, *having* de-  
termined (*their*) appointed *sea-*  
*sons*, and the bounds of their  
habitation;

that they should seek *God*, if 27  
haply they might feel after him,  
and find him, though he *is* not  
far from *each* one of us:

for in him we live, and move, 28  
and have our being; as certain  
*even* of your own poets have  
said, For we are also his off-  
spring.

*Being* then the offspring of God, 29  
we ought not to think that the  
Godhead is like unto gold, or  
silver, or stone, graven by art  
and device of man.

The times of ignorance *therefore* 30  
God *overlooked*: but now *he*  
<sup>5</sup>commandeth men *that they*  
*should* all euerywhere repent:  
*inasmuch* as he hath appointed 31  
a day, in the which he will iudge  
<sup>6</sup>the world in righteousness <sup>7</sup>by  
<sup>8</sup>the man whom he hath ordained;  
whereof he hath given assurance  
unto all men, in that he hath  
raised him from the dead.

<sup>1</sup> Or, *religious.* <sup>2</sup> Or, *to the unknown*  
*God.* <sup>3</sup> Or, *sanctuaries.* <sup>4</sup> Or, *that*  
*which is divine.* <sup>5</sup> Some ancient au-  
thorities read, *declareth to men.* <sup>6</sup> Gr.  
*the inhabited earth.* <sup>7</sup> Gr. *in.* <sup>8</sup> Or,  
*a man.*



## NOTES ON THE VARIATIONS.

v. 22. It is to be deplored that the American rendering has not been adopted, for although Hooker renders *somewhat religious*, of which the text with the alternative rendering is a sort of compromise, there is no doubt that *δεισιδαιμονεστέρους* is a much stronger term, importing something like *le plus religieux de peuples* (Renan), or *very devout* (Lardner), or *unusually religious* (Farrar). v. 23. *along*, considerably better than *by* for the Apostle had with an observant look (*ἀναθεωρῶν*) wandered through the city (*διερχόμενος*), hence the propriety of *observed* which brings out the graphic *ἀνὰ*; *To an unknown God*, adopted by Bengel, De Wette, Meyer, Davidson, etc., is more correct than *the* in A. V., but that rendering deserves a place in the margin on account of the well-known practice of the Athenians to erect altars to the unknown gods. See Pausanias. *What . . . in ignorance*, this reading, *ὃ . . . τοῦτο*, is sustained by Cod. Sin. A. B. D., Origen, Jerome, and the best critical editions; its real form amounts to *unconscious adoration* (Farrar), or *though ye know him not* (Conyb. and Howson). v. 24. *he, being* is stronger than the rendering in A. V., the force of *ἰπαρχῶν* indicating original lordship. v. 25. *served by*, a vast improvement on *worshipped with*, the reference being not to acts of spiritual worship, but to *offerings carried to the altar*. *Himself*, emphatic. v. 26. the addition *blood, αἵματος*, is wanting in the Cod. Sin. A. B., the Coptic, Sahidic, etc. v. 27. *God, θεόν*, the better reading, supported by Sin. A. B. L., and the best critical editions. v. 28. *even*, a felicitous rendering of *καί* in this place. v. 29. The marginal alternative *that which is divine, i. e., the Divine*, or *Deity*, answering to *τὸ θεῖον*, shows the more accurate scholarship of the Revisers as compared with the rendering of the A. V. v. 30. *Therefore*, a decided improvement, as well as *overlooked*, in place of *winked at*, a singularly infelicitous metaphor of the A. V.

## ROMANS V. 12-21.

1611.

1881.

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|---|---|
| <p>12 <i>Wherefore</i>, as <i>by</i> one man sinne entred into the world, and death <i>by</i> sinne: and so death passed <i>upon</i> all men, <i>for</i> that all <i>haue</i> sinned.</p> <p>13 For vntill the Law sinne was in the world: but sinre is not imputed where there i; no Law.</p> <p>14 Neuerthelesse, death reigned from Adam <i>to</i> Moses, euen ouer them that had not sinned after the <i>similitude</i> of Adams transgression, who is the figure of him that was to come:</p> <p>15 But not as the <i>offence</i>, so also is the free gift, for if <i>through</i> the</p> | <p><i>Therefore</i>, as <i>through</i> one man 12 sin entered into the world, and death <i>through</i> sin; and so death passed <i>unto</i> all men, for that all sinned:</p> <p>—for until the law sin was in the 13 world: but sin is not imputed when there is no law.</p> <p>Nevertheless death reigned from 14 Adam <i>until</i> Moses, even over them that had not sinned after the <i>likeness</i> of Adam's transgression; who is a figure of him that was to come.</p> <p>But not as the <i>trespass</i>, so also 15 (<i>is</i>) the free gift. For if <i>by</i> the</p> |
|---|---|

*offence* of one, many *be dead*: much more the grace of God, and the gift by *grace*, (*which is*) by one man Iesus Christ, *hath abounded* vnto many.

- 16 And not as (*it was*) by one that sinned (*so is*) the gift, for the iudgement *was by* one to condemnation: but the free gift *is* of many *offences* vnto iustification.

- 17 For if <sup>2</sup>by one mans *offence*, death reigned *by* one, much more they *which* receiue abundance of grace and of the gift of righteousness, *shall reigne* in life *by* one, Iesus Christ.

- 18 Therefore as <sup>2</sup>by the *offence* of one, (*iudgment*) came *vpon* all men to condemnation: euen so *by* the <sup>3</sup>righteousnes of one, (*the free gift*) came *vpon* all men *vnto* iustification of life.

- 19 For as *by* one mans disobedience many were made sinners: so *by* the obedience of one, shall many be made righteous.

- 20 Moreouer, the Law *entred*, that the *offence* might abound: but where sin abounded, grace did *much* more abound.

- 21 That as sinne *hath* reigned *vnto* death; euen so might grace reigne thorow righteousness vnto eternall life, by Iesus Christ our Lord.

<sup>1</sup> Or, *in whom*.

<sup>2</sup> Or, *by one offence*.

<sup>3</sup> Or, *one righteousness*.

*trespass* of the one the many *died*, much more *did* the grace of God, and the gift by *the* grace of the one man, Iesus Christ, *abound* vnto the many.

And not as *through* one that sinned (*so*) is the gift: for the iudgement (*came*) of one *vnto* condemnation, but the free gift (*came*) of many *trespasses* vnto iustification.

For if, by *the trespass* of the one, death reigned *through* the one; much more *shall* they that receive the abundance of grace and of the gift of righteousness *reign* in life *through* the one (*even*) Iesus Christ.

So then as *through* one *trespass* (*the judgement came*) vnto all men to condemnation: euen so *through* one *act of righteousness* (*the free gift came*) vnto all men *to* iustification of life.

For as *through* the one man's disobedience the many were made sinners, *even* so *through* the obedience of the one shall the many be made righteous.

And <sup>3</sup>the law *came in* beside, that the *trespass* might abound; but where sin abounded, grace did abound more *exceedingly*:

that as sin reigned *in* death, *even* so might grace reign *through* righteousness vnto eternal life *through* Iesus Christ our Lord.

<sup>1</sup> Gr. *an act of righteousness*.

<sup>2</sup> Some ancient authorities omit of *the gift*.

<sup>3</sup> Or, *law*.

NOTES ON THE VARIATIONS.

This is confessedly a very difficult passage of a very difficult epistle, and the manner in which with comparatively few changes, simply by strict attention to the force of prepositions, the Greek and English idioms, in inflections of the verb, and the use of the article, the obscurity and vagueness of the A. V. have been removed, entitles the Revisers to well-merited praise. The Apostle's reasoning in the New Version is as clear as a bell, and the felicities of the rendering are singularly marked in the supplemental parts. It is simply a masterly translation.

v. 12. *Therefore*, not so strong as *wherefore*, which is the proper rendering of ἀρα or ἀρα οὖν; Ellicott recommends *for this cause*, διὰ τοῦτο; *through*, as the uniform rendering of διὰ, adds much to the force of the passage, and clears many difficulties; *unto* εἰς, a great improvement on *upon*; *sinned*, though theologically not without difficulty (see Theodoret *in loc.*), is preferable to *have sinned*. v. 14. *likewise*, a restoration of a good word used by Wiclif. v. 15. *trespass*, παρὰ πτωχεῖα, a much better word than *offence*, chosen by the Genevan and Rhemish translators as preferable to Tyndale's *synne*, and Wiclif's *gilt*, (compare v. 19; *the one, the many*, here and throughout this passage, shows how much help to the right understanding of the sense has been derived from the proper treatment of the article, *the many*, of course, denote *all mankind*; *died*, an important correction of the old rendering, v. 16. The proper translation of *through one* (δι' ἑνὸς) in place of *by one*, and of (ἐξ) in place of the inconsistent *by* and *of* in the same verse of the A. V., with the consistent introduction of the supplemental words, has done much to clear this very difficult verse. v. 18. The retention of the common supplement τὸ ὑπὲρ πάντων ἐγένετο, and τὸ χάρισμα ἐγένετο, is interpretation (Ellicott) and not translation, but that scholar's recommendation of Winer's suggestion to supply the neutral ἀπέη, *res cessit, abiit in*, etc., and to render "*it came* unto all men to justification, even so through one righteous act *it came*, etc.," did not prevail (cf. Winer, Ed. Masson, p. 609; Ellicott on *Revision*, p. 134); *one act of righteousness*, a slight Hebraistic change of the *one righteous act* recommended by Alford, Ellicott, Jowett, Davidson, Tholuck, Rückert, De Wette, and others, is a vast gain. v. 20. *And . . . came in beside*, δὲ παρεισῆλθεν, an admirable rendering, recommended by the best commentators, such as Alford, De Wette, Meyer, Rückert, Van Hengel. It was doubtless strong conservatism that retained *abound*, *abound more exceedingly*, and failed to mark the difference between ἐπλεόνασεν, *increased or multiplied*, and ὑπερπερίσσευσεν, *superabundavit supra modum* (Schleussner), *abounded more exceedingly*. v. 21. *in death*, ἐν, a decided gain over *unto*.

The examination of these three representative passages, establishes in the judgment of the writer the great superiority of the New Version over the Authorized Version, and justifies the praise he is constrained to accord to it. Adverse criticism is easy, especially when it deals in vague generalities, or indulges in sweeping assertions. If the faulters of the New Version will undertake to furnish one that is better, they will find it the hardest task they ever took in hand.

This translation, on the sole grounds of its great fidelity to the original, its purity, its noble and classical language, and its wonderful skill (with the exceptions stated) in presenting very frequently the finer shades of the Greek thought in idiomatic English, is sure to win its way into the hearts and minds of those for whose benefit it has been made.

The Revisers conclude their Preface in these words:

Thus, in the review of the work which we have been permitted to complete, our closing words must be words of mingled thanksgiving, humility, and prayer. Of thanksgiving, for the many blessings vouchsafed to us throughout the unbroken progress of our corporate labours; of humility, for our failings and imperfections in the fulfilment of our task; and of prayer to Almighty God, that the Gospel of our Lord and Saviour Jesus Christ may be more clearly and more freshly shewn forth to all who shall be readers of this Book.

JERUSALEM CHAMBER,  
WESTMINSTER ABBEY,  
11th November, 1880.

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NOTE—*The Rev. Dr. Krauth, whose death is noticed page 459, was a member of the Old Testament Company of the American Revision Committee.*

THE END.

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